



پردے کے بارے میں سوال جواب (English)

QUESTIONS AND ANSWERS
ABOUT ISLAMIC

Veil

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Shaykh-e-Tariqat, Ameer-e-Ahl-e-Sunnat
Founder of Dawat-e-Islami, Allamah Maulana Abu Bilal

MUHAMMAD ILYAS
Attar Qadiri Razavi

دَامَتْ بَرَكَاتُهَا
الْعَالَمِينَ



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Parday kay bāray mayn Suwāl Jawāb

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Muhammad Ilyas Attar

Qadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ

Translated into English by

Majlis-e-Tarajim (Dawat-e-Islami)

Questions and Answers about Islamic Veil

An English translation of 'Parday kay bāray mayn Suwāl Jawāb'



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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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Du'ā for Reading the Book

Read the following Du'ā (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

Yā Allah عَزَّوَجَلَّ! Open the doors of knowledge and wisdom for us, and have mercy on us! O the One who is the most Honourable and Glorious!

(Al-Mustatraf, vol. 1, pp. 40)

Note: Recite Ṣalāt-‘Alan-Nabī ﷺ once before and after the Du'ā.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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Translator's Notes

Dear Islamic brothers! Amīr-e-Ahl-e-Sunnat founder of Dawat-e-Islami ‘Allāmah Maulānā Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دامت برکاتہم العالیہ wrote the book ‘*Parday kay bāray mayn Suwāl Jawāb*’ in Urdu language. Dawat-e-Islami’s Majlis-e-Tarājim, a department responsible for rendering his books and booklets into various languages of the world, is pleased to present its English translation under the title of ‘*Questions and Answers about Islamic Veil*.’

Although any translation is inevitably a form of interpretation, we have tried our level best to convey the thought of the author in its true sense. To facilitate the pronunciation of Arabic letters, a transliteration chart has been added. A glossary has also been given at the end of the book, elaborating Islamic terms.

This translation has been accomplished by the grace of Almighty Allah عَزَّوَجَلَّ, by the favour of His Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and the spiritual support of our great Shaykh, the founder of Dawat-e-Islami, ‘Allāmah Maulānā Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دامت برکاتہم العالیہ. If there is any shortcoming in this work, it may be a human error on the part of the *Translation Majlis*, not that of the author of the original book. Therefore, if you find any mistake in it, kindly notify us of it in writing at the following postal or email address with the intention of earning reward (Ṣawāb).

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15 Intentions for Reading this Book

The Holy Prophet ﷺ has stated: نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ
‘The intention of a Muslim is better than his deed.’

(Al-Mu’jam-ul-Kabīr, vol. 6, pp. 185, Ḥadīṣ 5942)

Two Madanī pearls

- ❖ Without a good intention, no reward is granted for a righteous deed.
- ❖ The more righteous intentions one makes, the greater reward he will attain.

◆◆◆

1. I will get deserving of gaining Divine pleasure by sincerely learning Islamic rulings.
- 2-3. To the best of my ability, I will read it whilst in the state of Wuḍū² and facing the Qiblah³.
4. I will learn Farḍ knowledge by studying this book.
5. If I am unable to understand any ruling, I will consult scholars for its clarification with the intention of acting upon the verse:

فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٢٢﴾

O people! Ask those who have knowledge if you know not.

[Kanz-ul-Īmān (Translation of Quran)] (Part 14, Sūrah An-Naḥl, verse 43)

6. (On my personal copy) I will underline essential and important things and points to highlight them.
7. I will note down important points whilst studying.
8. If I find some ruling difficult to understand, I will repeatedly read it.
9. I will act upon rulings throughout my life.
10. I will convey Islamic teachings to those who do not know.
11. I will discuss Islamic rulings with the Islamic sister who has as much knowledge as I have.
12. I will persuade others to read this book.
13. I will buy 12 copies of this book (or as many as I can afford) to gift it to others.
14. I will donate Šawāb of reading this book to the entire Ummah.
15. If I find any Shar'ī mistake in it, I will inform the publisher in writing. (*Verbal information is usually ineffective.*)



Sitting whilst facing Qiblaḥ improves eyesight

Sayyidunā Imām Shafi'ī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has said: Four things improve eyesight: (1) Sitting whilst facing the Qiblaḥ (2) Applying kohl before going to sleep (3) Seeing greenery (4) Keeping clothes neat and clean.

(Iḥyā-ul-'Ulūm, vol. 2, pp. 27)

Transliteration Chart

ء	A/a	ڑ	Ř/ř	ل	L/l
ا	A/a	ز	Z/z	م	M/m
ب	B/b	ژ	X/x	ن	N/n
پ	P/p	س	S/s	و	V/v, W/w
ت	T/t	ش	Sh/sh		
ٹ	Ṭ/ṭ	ص	S/ṣ	ه / ه / ة	Ĥ/ĥ
ث	Ṣ/ṣ	ض	Ḍ/ḍ	ی	Y/y
ج	J/j	ط	Ṭ/ṭ	ے	Y/y
چ	Ch	ظ	Z/z̤	اَ	A/a
ح	H/h	ع	‘	اُ	U/u
خ	Kh/kh	غ	Gh/gh	اِ	I/i
د	D/d	ف	F/f	و مدّہ	Ū/ū
ڈ	Ḍ/ḍ	ق	Q/q	ی مدّہ	Ī/ī
ذ	Ẓ/ẓ	ك	K/k	ا مدّہ	Ā/ā
ر	R/r	گ	G/g		

QUESTIONS
AND ANSWERS
ABOUT ISLAMIC VEIL

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QUESTIONS AND ANSWERS

ABOUT ISLAMIC VEIL

No matter how lazy the devil makes you feel, please read the whole of this book from beginning to end. **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, you will earn a treasure of knowledge.

Excellence of Ṣalāt-‘Alan-Nabi ﷺ

Sayyidunā Ubayy Bin Ka’b **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** said to the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**: I shall (discontinue all my invocations and supplications and) devote all my time to the recitation of Ṣalāt [Durūd]. Our Beloved and Blessed Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** replied, ‘This is sufficient to remove your worries, and your sins will be pardoned.’ (*Sunan-ut-Tirmizī, vol. 4, pp. 207, Ḥadīṣ 2465*)

Ḥer dard kī dawā ḥay Ṣalī ‘alī Muḥammad Ta’wīẓ-e-her balā ḥay Ṣalī ‘alī Muḥammad

Ṣalī ‘alī Muḥammad is the cure for every pain

Ṣalī ‘alī Muḥammad is protection from all calamities

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Literal meaning of ‘Awrat’ [woman]

Question: What is the literal meaning of ‘Awrat’ [woman]?

Answer: The literal meaning of ‘Awrat’ is ‘*something that should be concealed*’. The Greatest and Holiest Prophet ﷺ has said, ‘A woman is an ‘Awrat’ (i.e. something to be concealed). When she comes out, the devil stares at her’. (That is, looking at her is a satanic act.) (*Sunan-ut-Tirmizī, vol. 2, pp. 392, Ḥadīṣ 1176*)

Is observing veil necessary these days?

Question: Is it necessary to observe veil these days?

Answer: Yes. The following information will hopefully make it easy to understand the rulings about Islamic veil. Allah عزوجل says in the 33rd verse of Sūrah Al-Aḥzāb in part 22:

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى

And remain in your houses and do not stay unveiled like the unveiling of the former days of ignorance.

[*Kanz-ul-Īmān (Translation of Quran)*] (Part 22, Sūrah Al-Aḥzāb, verse 33)

Commenting on this verse, Khalīfah-e-A‘lā Ḥaḍrat, Ṣadr-ul-Afāḍil, ‘Allāmah Maulānā Sayyid Muhammad Na‘īmuddīn Murādābādī عليه السلام has stated: The former days of ignorance refer to the pre-Islamic era when women would strut proudly, display their beauty and attractive features (i.e. jewellery, attractive clothes, raised parts of the chest etc.) for strange men to see. They wore garments that only partially concealed their bodies.

(*Khazāin-ul-‘Irfān, pp. 673*)

Unfortunately! Even in the present era, we see unveiling similar to that of the former era of ignorance. Undoubtedly, observing veil is as important today as it was then.

How long was the pre-Islamic era of ignorance?

The renowned commentator, Ḥakīm-ul-Ummat, Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ الْمَعْنَانِ has stated: If only today's Muslim women took heed from this blessed verse. These women are not greater than the mothers of believers رَضِيَ اللَّهُ تَعَالَى عَنْهُنَّ.

The author of *Rūḥ-ul-Bayān* states: The period from Sayyidunā Ādam عَلَيْهِ تَبِيتَا وَالصَّلَاةُ وَالسَّلَام to the storm of Sayyidunā Nūḥ عَلَيْهِ تَبِيتَا وَالصَّلَاةُ وَالسَّلَام is the first age of ignorance, which was 1272 years long, and the period from Sayyidunā 'Īsā عَلَيْهِ تَبِيتَا وَالصَّلَاةُ وَالسَّلَام to our Beloved Prophet Muhammad صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is the later age of ignorance, which was about 600 years long.' وَاللَّهُ وَرَسُولُهُ أَعْلَمُ (Allah عَزَّوَجَلَّ and His Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ know it best.)

(*Nūr-ul-'Irfān* pp. 673; *Rūḥ-ul-Bayān* vol. 7, pp. 170)

The harm of unveiling

Question: What is the harm of unveiling?

Answer: The unveiling of a woman invites the wrath of Allah عَزَّوَجَلَّ and causes social chaos. One may find the answer to this question in the commentary of this part of Sūrah An-Nūr, verse 31 part 18:

وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ ط

And they must not stamp their feet on the ground in order that their hidden adornment be known.

[*Kanz-ul-Īmān (Translation of Quran)*] (Part 18, Sūrah An-Nūr, verse 31)

In the commentary of this verse, the great Mufasssir, Khalifāh of A'lā Ḥaḍrat, Ṣadr-ul-Afāḍil 'Allāmah Maulānā Sayyid Muhammad Na'imuddīn Murādābādī عَلَيهِ رَحْمَةُ اللّٰهِ الْهَادِي said: Even at home women should tread carefully so that the sound of their jewellery is inaudible.

Ruling: Hence women should not wear anklets which jingle. It is stated in a Ḥadīṣ: Allah عَزَّوَجَلَّ does not accept the supplication of a community whose women wear anklets. (*Tafsīrāt-e-Aḥmadiyyah*, pp. 565)

One should understand that if the sound of jewellery can be a reason for the supplication remaining unaccepted, then surely the voice of a woman (being heard by non-Maḥram men without Shar'ī exemption) and her unveiling will invite the wrath of the Almighty. Carelessness in respect of veiling can lead to disaster.

(*Khazāin-ul-'Irfān*, pp. 566)

What is an anklet?

Question: The aforementioned Ḥadīṣ prohibits wearing the jewellery that makes a sound. Which item of jewellery does it refer to?

Answer: It refers to a jingling anklet. Women who wear such jewellery are mentioned in the following Ḥadīṣ: Allah عَزَّوَجَلَّ dislikes the sound of a jingling anklet as He عَزَّوَجَلَّ dislikes the sound of music; the one who wears such jewellery will be resurrected like the musicians. No woman wears a jingling anklet except for a cursed one.

(*Kanz-ul-'Ummāl*, vol. 16, pp. 164, Raqm 45063)

A devil with every anklet

Sayyidunā 'Abdullāh Bin Zubayr رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ reports that a slave-girl once brought the daughter of (Sayyidunā) Zubayr (رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ) to Sayyidunā 'Umar رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ. The daughter of Sayyidunā Zubayr was

wearing anklets. Sayyidunā ‘Umar Fārūq-e-A’ẓam رَضِيَ اللهُ تَعَالَى عَنْهُ cut them off and said, ‘I heard the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ say that there is a devil with every anklet.’

(*Sunan Abī Dāwūd, vol. 4, pp. 124, Ḥadīṣ 4230*)

Angels do not enter home that has anklet in it

Sayyidatunā Bunānah رَضِيَ اللهُ تَعَالَى عَنْهَا said that once she was with the mother of believers Sayyidatunā ‘Āishah Ṣiddīqah رَضِيَ اللهُ تَعَالَى عَنْهَا when a girl came whilst wearing jingling anklets. She رَضِيَ اللهُ تَعَالَى عَنْهَا said, ‘Do not bring her to me unless her anklets are broken. I heard the Noblest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ say that angels do not enter the home that has a jingling anklet in it.’

(*Sunan Abī Dāwūd, vol. 4, pp. 125, Ḥadīṣ 4231*)

The renowned commentator, Ḥakīm-ul-Ummat, Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ الْمَلَأَن has stated: ‘أَجْرَاس’ (Ajrās) is the plural of ‘جَرَس’ (Jars) which means ‘a jingling anklet or anything which creates a similar sound’. It also refers to a bell around the neck of a camel and bells on the claws of an eagle. It was customary for Indian women to wear anklets. Explaining the words ‘until her anklets are broken’ he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said: Breaking them in such a way that the sound-producing objects fitted inside the bell-shaped part of the anklet are taken out or the bell-shaped parts are removed or the anklet itself is broken, hence becoming inaudible. (*Mirāt-ul-Manājīḥ, vol. 6, pp. 136*)



The ruling regarding the sound of jewellery

Question: Is a woman not allowed to wear any jewellery which produces a sound?

Answer: This is not the case. A'lā Ḥaḍrat, Imām-e-Aḥl-e-Sunnat, Maulānā Shāh Imām Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ has stated on pages 127 and 128 in volume 22 of his *Fatāwā Razawīyyah*: In fact, it is considered Makrūḥ for a woman to not wear any jewellery at all if she is capable; not wearing any jewellery at all is Makrūḥ and resemblance to men. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ continues: It is stated in a Ḥadīṣ that our Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ told Sayyidunā ‘Alī كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيم : يَا عَلِيُّ مَرْءَ نِسَاءِكَ لَا يُصَلِّينَ عُظْلًا Translation, ‘O ‘Alī! Order the women of your house to not offer Ṣalāḥ without jewellery.’

(*Al-Mu’jam-ul-Awsaṭ liṭ-Ṭabarānī*, vol. 4, pp. 262, Ḥadīṣ 5929)

The mother of believers, Sayyidatunā ‘Āishah Ṣiddīqah رَضِيَ اللهُ تَعَالَى عَنْهَا considered it Makrūḥ for a woman to offer Ṣalāḥ without jewellery, and she رَضِيَ اللهُ تَعَالَى عَنْهَا would say that if a woman has nothing then she should at least wear a piece of thread around her neck.

(*As-Sunan-ul-Kubrā lil-Bayḥaqī*, vol. 2, pp. 332, Raqm 3267)

Regarding the jewellery making a jingling sound, A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ stated: It is permissible for a woman to use jewellery that creates a sound if she neither shows herself to non-Maḥram men such as first cousins, brothers-in-law etc. nor allows the jingling sound (of her jewellery) to reach such men. Allah عَزَّوَجَلَّ says:

وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ

And they must not reveal their adornment except to their husbands.

[*Kanz-ul-Īmān (Translation of Quran)*] (Part 18, Sūrah An-Nūr, verse 31)

He عَزَّوَجَلَّ also says:

وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ^ط

And they must not stamp their feet on the ground in order that their hidden adornment be known.

[Kanz-ul-Īmān (Translation of Quran)] (Part 18, Sūrah An-Nūr, verse 31)

Note: This verse proves that women are not allowed to make any sound with their jewellery which can be heard by non-Maḥram men, and it also proves that if the sound does not reach such men, then wearing it is permissible, because this verse prohibits creating any jingling sound whilst walking, and does not totally prohibit the wearing of such jewellery. (*Fatāwā Razawiyyah*, vol. 22, pp. 127-128)

A woman's adornment for her husband

Question: What is the ruling about a wife wearing jewellery to please her husband?

Answer: This is a reward-earning deed. A'lā Ḥaḍrat, Imām-e-Aḥl-e-Sunnat, Maulānā Shāḥ Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ says: For a woman to wear jewellery and adorn herself in order to please her husband, is a means of great reward and better for her than Nafl Ṣalāḥ. Some women as well as their husbands were honourable saints. These righteous ladies adorned themselves fully like brides every night after Ṣalāt-ul-Ishā' and appeared before their husbands. If they felt the need for their presence, they stayed; otherwise they removed their jewellery, changed their dresses, spread their prayer-mats, and began to offer Ṣalāḥ. The adornment of a bride is an early Sunnah supported by many Aḥādīṣ. In fact, it is a Sunnah to encourage unmarried girls to wear jewellery and beautiful clothing so that they receive marriage proposals. (*Fatāwā Razawiyyah*, vol. 22, pp. 126)

However, remember that adornment must be made within home, and be visible only to Maḥram relatives. To beautify women and wander freely with them whilst they are unveiled in front of non-Maḥram men is Ḥarām and leads to Hell.

Blessed with vision of Beloved Prophet ﷺ

Islamic sisters! In order to be steadfast in observing full Islamic veiling, remain affiliated with the Madanī environment of Dawat-e-Islami – a global and non-political movement of the Quran and Sunnah. Take part in Dawat-e-Islami's Madanī activities, and continue to attain the honour of travelling with a Madanī Qāfilāh to learn Sunnah¹. If someone asks, 'What do you get from a Madanī Qāfilāh?' I will simply reply, 'What don't we get from a Madanī Qāfilāh?' Consider the following Madanī parable and, with a heart full of devotion to the Revered and Renowned Prophet ﷺ, place your seal of approval by saying سُبْحَنَ اللَّهِ after the couplet given at the end of this true story.

A sister from Hyderabad (Bāb-ul-Islam, Sindh) stated: Once, a Madanī Qāfilāh of Islamic sisters arrived in our locality. On the second day, I had the honour of attending the speech delivered after the area visit for the call to righteousness. After the speech, when the following couplets of Ṣalāt-o-Salām were recited 'Ay Shahanshāh-e-Madīnah ﷺ', in a state of wakefulness,

¹ Every travelling sister must be accompanied by the father of her children or a trustworthy Maḥram. In addition, those who hold responsibilities (within Dawat-e-Islami) do not have the authority to organise a Qāfilāh for sisters however they wish, for example, sisters in Pakistan must seek approval from the 'Pakistan Islamic sisters Majlis'. Please note that Islamic sisters' Madanī Qāfilāhs are no longer allowed.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, I saw the Prophet of Raḥmah, the Intercessor of Ummah, the Owner of Jannah صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم wearing a garland of flowers. I could not control my emotions as tears poured out from my eyes. The overwhelming vision vanished and the Ijtimā' also came to an end.

Mil gaye woh to phir kamī kyā hay

Dauno 'ālam ko pā liyā ḥam nay

I have him, so then what else do I need

I have gained both worlds

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلَی مُحَمَّد

QUESTIONS AND ANSWERS REGARDING SATR

What does Satr mean?

Question: What is meant by Satr-ul-‘Awrah?

Answer: The literal meaning of ‘Satr’ is ‘to cover’ or ‘to conceal’. ‘Awrat’ refers to ‘the parts of the body that must be covered’. Hence, the combined expression ‘Satr-ul-‘Awrah’ would mean ‘covering the body area that must be concealed’. In normal usage (‘Urf) the word ‘Satr’ usually refers to the ‘specific body-parts that must be concealed’.

On page 479 of the 1250-page book *Bahār-e-Sharī’at* (volume one), published by Dawat-e-Islami’s publication department Maktaba-tul-Madīnah, Ṣadr-ush-Sharī’aḥ, Badr-ut-Ṭarīqah, ‘Allāmah Maulānā Muftī Muhammad Amjad ‘Alī A’zamī عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِی stated: Satr-e-‘Awrat (covering ‘Satr’) is Wājib at all times, whether or not one is offering Ṣalāh and whether alone or in front of another person.

To expose ‘Satr’ without a genuine reason even when alone is not permissible; and in front of others or in Ṣalāḥ, covering the ‘Satr’ is Farḍ by consensus (Ijmā’). (*Baḥār-e-Sharī’at, part 3, vol. 1, pp. 479*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Rulings on ‘Satr’ are of two types: (1) Rulings of ‘Satr’ for men and women during Ṣalāḥ. (2) Rulings of ‘Satr’ outside of Ṣalāḥ, in terms of who can look at certain body-parts of certain individuals. Here is some detail for the first type in question-answer form:

Total area of Satr for a man

Question: What part of a man is included in his Satr and what are the relevant rulings for him in Ṣalāḥ?

Answer: Ṣadr-ush-Sharī’ah, Badr-uṭ-Ṭarīqah, ‘Allāmah Maulānā Muftī Muhammad Amjad ‘Alī A’zamī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي said: A man’s Satr-e-‘Awrat is from below his navel to below his knees, i.e. covering this area of his body is Farḍ. The navel is not included in Satr, but the knees are. Nowadays, many people wear Taḥband¹ or pyjamas in such a way that a part of their abdomen below their navel remains exposed. If they wear a shirt which covers this area and its skin is not exposed then it is fine, otherwise, Ḥarām. If a quarter (of the area under the navel) remains exposed during Ṣalāḥ, then Ṣalāḥ will be invalid. Some audacious people expose their knees and even thighs in front of other people, this is Ḥarām too, and anyone who is habitual of this is Fāsiq [sinner]. (*Ibid, pp. 481*)

¹ i.e. a piece of cloth which is used to cover the lower part of the body.

Hajj-pilgrims and shorts-wearing people

Some Hajj pilgrims can be careless whilst wearing Ihrām and expose some parts of their Satr, such as the area under their navels, and parts of their knees and thighs. They must repent and be sure to avoid such carelessness in the future. Likewise, people who roam around in shorts exposing their entire knees and parts of their thighs must also learn from this and repent. They should neither become sinners nor invite others to commit the sin of unlawful gazing. If someone is wearing shorts, it is necessary for the other Muslim to refrain from looking at his uncovered knees or thighs.

The Satr of a woman

Question: Please explain the rulings of Satr for women and what areas of their bodies must be concealed in Ṣalāh?

Answer: *Bahār-e-Sharīʿat* volume 1, part 3, page 481, published by Maktaba-tul-Madīnah, states: For a free woman (the era of slavery has ended, so nowadays, all women are free) and for a hermaphrodite – i.e. one who has both male and female physical features, and can neither be declared to be a man nor a woman – the whole body is ‘Awrat (area of concealing), excluding the face, palms and soles. The hair hanging from her head, her neck and wrists are also ‘Awrat (and must be covered). It is Farḍ to cover these parts.

Some scholars have not included soles and the backs of the hands in the ‘Awrat (i.e. something that must be covered). If a woman offers Ṣalāh wearing a very thin scarf, which reveals the blackness of her hair, then her Ṣalāh will be invalid unless she covers it with something that conceals the colour of her hair etc. (*Ibid*, pp. 484)

What if the Satr is slightly exposed in Ṣalāḥ?

Question: Is Ṣalāḥ valid if only a small area of Satr is exposed?

Answer: Ṣadr-ush-Sharī'ah, Badr-uṭ-Ṭarīqah, 'Allāmah Maulānā Muftī Muhammad Amjad 'Alī A'zamī عَلَيْهِ رَحْمَةُ اللَّهِ الْكَرِيمِ said: Let it be clear that if less than a quarter of any body-part which must be covered, was exposed, then Ṣalāḥ is valid. Even if a quarter is exposed but instantly covered then Ṣalāḥ is still valid. If it remained exposed for the time-period of one action, i.e. saying 'سُبْحَانَ اللَّهِ' thrice or if it was exposed intentionally, even if covered instantly, then the Ṣalāḥ will be invalid. If a few areas of Satr were partially exposed such that each of the exposed areas is less than a quarter of that limb, but collectively the exposed areas are equal to a quarter of the smallest of those exposed limbs, then Ṣalāḥ is invalid. For example, if one ninth ($\frac{1}{9}$) of a woman's ear and one ninth of her shin were exposed, and collectively they definitely equal a quarter of the ear, (hence) her Ṣalāḥ is invalid. (*Bahār-e-Sharī'at*, vol. 1, pp. 481-482)

I did not offer Ṣalāḥ

Islamic sisters! What can be said about the blessings of Dawat-e-Islami. This Sunnah-inspiring environment has made hundreds of thousands of people who habitually missed Ṣalāḥ, become punctual in Ṣalāḥ. Here is one faith-refreshing example:

The following is a summarised statement by an Islamic sister from Punjab (Pakistan): I already had a religious environment in my home as my father was a Muazzin¹ of a Masjid and my elder brother and sister were already affiliated with Dawat-e-Islami. However, my mind was filled with worldly desires and my Nafs was audaciously fond of

¹ One who recites the call to prayer.

sins. I had a habit of missing my Ṣalāḥ. One day, some Islamic sisters came to my house in order to invite me to a Sunnaḥ-inspiring Ijtimā' of Dawat-e-Islami. Their affectionate manner melted my heart and I made an intention to attend the Ijtimā'.

When I attended, I heard an Islamic sister delivering a heart-trembling speech about the 'punishments of missing Ṣalāḥ' that shook me up. I made a firm intention that 'إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ' from this day on, I would not miss any single Ṣalāḥ'. Then, with the arrival of Rabī' -un-Nūr, the season of blessings, I attended a Mīlād congregation where I heard an Islamic sister deliver a speech about the 'Devastation of Television'¹. My hair stood on end and tears gushed from my eyes. Since that day onwards until the present day I have been busy striving to reform myself remaining affiliated with Dawat-e-Islami.

*Āp khud tashrīf lāye apnay baykas kī ṭaraf
'Āḥ' jab niklī taṛap ker baykas-o-majbūr kī
Āp kay qadmaun mayn gir ker maut kī Yā Mustaḥṣab
Ārzū kab āye gī bar, baykas-o-majbūr kī*

*When the helpless and powerless beseeched you
You came yourself to the forsaken one
When will the wish of the helpless and the powerless be fulfilled?
When will he be blessed with death at your feet?*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

¹ You can buy the audio cassette and the VCD of this speech in the voice of Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهَا الْعَالِيَةِ as well as its booklet from Maktaba-tul-Madīnah.

[Majlis Maktaba-tul-Madīnah]

The excellence of making someone happy

Islamic sisters! اَلْحَفْظُ لِلّٰهِ عَزَّوَجَلَّ, there are great blessings in visiting Muslims individually at their homes in order to spread the call to righteousness. It may be the case that a little effort from you may change someone's life and make her begin to strive for the rewards of the afterlife and, as a result, you may be blessed with success too. Just think! Consider the level of tranquillity and happiness an Islamic sister will feel by joining this Madanī environment because of being called towards righteousness by you!

سُبْحَنَ اللّٰهِ عَزَّوَجَلَّ! To please the heart of a Muslim is a great reward-reaping deed. Our Greatest and Holiest Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said: Whoever instils happiness into the heart of a believer, Allah عَزَّوَجَلَّ creates an angel from that happiness who worships Allah عَزَّوَجَلَّ and declares the Oneness of Allah عَزَّوَجَلَّ. When the bondman is placed in his grave, the angel approaches him asking, 'Do you not recognise me?' The person responds by asking, 'Who are you?' The angel replies, 'I am the happiness which you instilled in the heart of so and so believer. Now I will be your comforter in distress, and I will keep you steadfast in answering the questions. I will come to you on the Day of Judgement and intercede for you in the court of your Lord عَزَّوَجَلَّ and show you your home in Paradise.'

(Attarghīb Wattarhīb, vol. 3, pp. 266, Ḥadīṣ 23)

*Tāj-o-takht-o-ḥukūmat mat day, kaṣrat-e-māl-o-dawlat mat day
Apnī khushī kā day day muṣḍaḥ, Yā Allah mayrī jḥaulī bhār day*

*Do not give (me) a crown, a throne or a kingdom;
do not give me riches or wealth
Give me the glad tidings of Your happiness, O Allah! Fulfil this request*

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلَی مُحَمَّد

The 4 subtypes of the second category of Satr

Now we will explain the second type of Satr (i.e. ‘covering’ outside the Ṣalāḥ) in question-answer form. The rulings related to this category are further divided into 4 subtypes:

1. The Satr of a man for a man.
2. The Satr of a woman for a woman.
3. The Satr of a non-Maḥram man for a woman.
4. The Satr of a woman for a man.

1. The Satr of a man for a man

Question: What is a man’s Satr area?

Answer: A man’s Satr is from directly under his navel up to and including his knees, excluding the navel. Ṣadr-ush-Sharī’ah, Badr-uṭ-Ṭarīqah, ‘Allāmah Maulānā Muftī Muhammad Amjad ‘Alī A’zamī عليه رحمۃ اللہ القوی wrote: A man may look at every part of another man’s body except those parts that must remain concealed; that is the area below the navel to below the knees; covering this area is Farḍ. The parts that must remain covered are called ‘Awrat. Hence, if you see someone exposing his knee, then you should prohibit him. If you see someone exposing his thigh, (you should) prohibit him strictly, and if he exposes his private parts, then he should be punished.

(Bahār-e-Sharī’at, part 16, pp. 85)

Remember! Handing out such punishments is the duty of rulers, and not the common public. If necessary, a father can chastise his son, a teacher his student, and a Pīr [spiritual guide] his disciple, he may even punish him. It is stated in *Bahār-e-Sharī’at*, volume 1, page 482: If someone is exposing his front or back private parts (‘Awrat-e-Ghalīẓ), then anyone who is able to beat him like the father or the ruler should beat him.

Satr of a child

Question: Is it necessary to cover the knees and thighs etc. of a baby?

Answer: No. There is no harm in seeing an infant who is unclothed. On page 85, part 16 of the 312-page *Bahār-e-Sharī'at* published by Dawat-e-Islami's publication department 'Maktaba-tul-Madīnah', Şadr-ush-Sharī'aḥ, Badr-uṭ-Ṭarīqah, 'Allāmah Maulānā Muftī Muhammad Amjad 'Alī A'ẓamī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي stated: There is no 'Awrat for a very young child, i.e. it is not Farḍ to cover any part of his body, but when he is a little older then covering his private parts (front and back) is necessary, and when he is older than 10 years then the rulings of the adult will apply to him.

(*Bahār-e-Sharī'at*, part 16, pp. 85)

Touching the thigh of a very young child

Question: What is the ruling about touching the thigh of a very young child?

Answer: This is permissible. However, if seeing or touching it arouses lust, then it is not permissible to even touch a one-day old baby. مَعَاذَ اللَّهِ عَزَّوَجَلَّ, these days moral standards have declined drastically, there have also been reports of indecent behaviour with two or three year old girls.

The ruling on looking at a handsome young boy

Question: Is it permissible to look at a handsome small boy?

Answer: Looking at a handsome young boy can be permissible as well as prohibited. Explaining this issue Şadr-ush-Sharī'aḥ, Badr-uṭ-Ṭarīqah, 'Allāmah Maulānā Muftī Muhammad Amjad 'Alī A'ẓamī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي said: If a non-handsome boy becomes a Murāḥiq (i.e.

the one who has reached the age of ten years and is close to reaching puberty), then the rule for looking at him is the same as looking at men. If he is handsome, then the ruling for women will apply, i.e. looking at him with lust is Ḥarām, but if there is no lust, then it is permissible to look at him as well as be alone with him. The definition of not feeling lust is that one is certain that one will not feel lust when one looks at him. If there is even doubt of feeling lust, then one should definitely not look. Feeling the desire to kiss him is also included in the definition of lust. (*Ibid*)

(For detailed information, please study the booklet ‘*Grave Abuse by the People of Lut*’ published by Maktaba-tul-Madīnah.)

2. The Satr of a woman for another woman

Question: Can a woman look at every part of another woman’s body?

Answer: No. A woman is not permitted to look at another woman from directly under her navel up to and including her knees. Hence, Ṣadr-ush-Sharī’ah, Badr-ut-Tarīqah, ‘Allāmah Maulānā Muftī Muhammad Amjad ‘Alī A’zamī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي stated: The rule for one woman looking at another woman is the same as a man looking at another man, i.e. she cannot look at the area from (directly) under her navel up to her knees. It is permissible for her to look at the rest of her body if there is no risk of feeling lust. A pious woman should refrain from being seen by an indecent woman (adulteress, shameless), i.e. (a pious woman should) not remove her scarf in front of her because she will describe her appearance and features to men. (*Ibid, pp. 86*)

3. A woman looking at a non-Maḥram man

Question: Can a woman look at a non-Maḥram man?

Answer: Not looking is a much safer option. However, there is a case in which this is permissible, but before she looks at him, she should seriously take a very long look at the state of her heart to know whether this glance might push her into a pit of sin. Stating the scenario of permissibility, the honourable jurists **رحمهم الله تعالى** stated: The rule for a woman looking at a non-Maḥram man is the same as the rule for one man looking at another man, but this is applicable when the woman is certain that she will not feel lust by looking at him. If she even doubts about feeling lust, then she must not look at him. (*Bahār-e-Sharī'at*, part 16, pp. 86; 'Ālamgīrī, vol. 5, pp. 327)

Non-Muslim midwife assisting with childbirth

Question: Is a woman allowed to accept a non-Muslim midwife's assistance in the countries where non-Muslims are in the majority?

Answer: No. Muslims who live in such countries should already get information about such hospitals where Muslim female doctors, nurses and midwives are all available. If there is an emergency and a Muslim midwife is unavailable, and there is no alternative either, then in case of necessity, the services of a non-Muslim midwife may be sought. Ṣadr-ush-Sharī'aḥ, Badr-ut-Ṭarīqah, 'Allāmah Maulānā Muftī Muhammad Amjad 'Alī A'zamī **عليه رَحْمَةُ اللهِ الْقَوِي** says: It is not permissible for a Muslim woman to expose her 'Satr' in front of a non-Muslim woman (i.e. a Muslim woman must observe veil with a non-Muslim woman just as she must do with any non-Maḥram man. All parts of her body that must remain covered in front of a non-Maḥram man, must remain covered in front of a non-Muslim woman). It is not uncommon these days for non-Muslim women to enter Muslims' homes and Muslim women appear with parts of their Satr exposed just as they appear in front of Muslim women. It is necessary for them to avoid this. Most midwives are non-Muslims

and help with childbirth. If Muslim midwives are available, then it is obligatory to avoid the assistance of non-Muslim midwives in this task, because it is not permissible to expose these body-parts in front of non-Muslim women. (*Ibid*)

4. The Satr of a woman for a man

Nowadays, there are three scenarios related to this:

- a. A man looking at his wife.
- b. A man looking at Maḥārim relatives.
- c. A man looking at a non-Maḥram woman.

(a) A man looking at his wife

Question: Is there a part of the body that a husband and wife are not permitted to look at?

Answer: No, there is no such part of the body. Ṣadr-ush-Sharī'ah, Badr-ut-Tarīqah, 'Allāmah Maulānā Muftī Muhammad Amjad 'Alī A'zamī عليه رحمۃ اللہ القوی stated: (A husband) may look at every part of his wife's body from head to toe whether or not he feels lust. In the same way, both types of women (i.e. wife and slave-girl, the latter does not exist today) can see every part of the man. However, it is better (for both husband and wife) to not look at each other's private parts as this weakens the memory and eyesight. (*Ibid*, pp. 87)

(b) A man looking at his Maḥārim relatives

Question: Which parts of the body of his Maḥārim relatives (e.g. mother, sister) is a man allowed to look at?

Answer: A man is only allowed to look at certain areas of the body of his Maḥārim relatives. Explaining this in detail Ṣadr-ush-Sharī'ah,

Badr-uṭ-Ṭarīqah, ‘Allāmah Maulānā Muftī Muhammad Amjad ‘Alī A’zamī عليه رَحْمَةُ اللَّهِ الْقَوِي says: He is allowed to look at the head, chest, shin, arm, wrist, neck, and foot of Maḥārim female relatives as long as there is no risk of lust for both. It is not permissible to look at the stomach, back and thigh of any of these women. Likewise, it is not permissible to look at their sides and knees. (This rule applies when these parts are not covered by clothing, but if a thick cloth covers these areas then there is no harm in looking at them). It is permissible to look at their ears, necks, shoulders and faces.

‘Maḥārim relatives’ are those women that a man is never allowed to marry (i.e. Nikah with them is Ḥarām forever). No matter whether the Ḥurmat [prohibition] is due to a blood-relation or any other reason such as relation formed on the basis of Raḍā’at¹ or Muṣāḥarat. If prohibition on marriage is established by means of fornication, then the same rule as stated above applies regarding the fornicating man looking at the fornicating woman’s mothers (mother, maternal grandmother, maternal great grandmother etc.) and her daughters (daughter, granddaughter, great granddaughter etc.).

(Ibid, pp. 87, 88)

A man massaging his mother’s feet

Question: Is an Islamic brother permitted to kiss or massage his mother’s hands or feet?

Answer: It is allowed if neither of them experiences any lust. In fact, for Islamic brothers this is beneficial in both worlds. It is narrated: If someone kissed his mother’s feet, then it is as if he kissed the door of Paradise. *(Durr-e-Mukhtār, vol. 9, pp. 606)*

¹ Raḍā’at implies relationship formed on the basis of breastfeeding a baby under certain conditions. See its details in *Bahār-e-Sharī’at*.

Şadr-ush-Sharī'aḥ, Badr-uṭ-Ṭarīqah, 'Allāmah Maulānā Muftī Muhammad Amjad 'Alī A'zamī عليه رَحْمَةُ اللّٰهِ الْقَوِي says: A man is also allowed to touch the parts of a Maḥram woman's body that he is permitted to look at, as long as there is no risk of lust for both. A man may massage his mother's feet, however, he can only massage her thigh if it is covered by a cloth, touching her thigh directly whilst it is uncovered is prohibited. (*Bahār-e-Sharī'at*, part 16, pp. 88)

(c) A man looking at a free non-Maḥram woman

Question: Is a man allowed to look at a non-Maḥram woman's face?

Answer: He should not. However, if necessary he can, but with certain conditions. Explaining some situations for this, Şadr-ush-Sharī'aḥ, Badr-uṭ-Ṭarīqah, 'Allāmah Maulānā Muftī Muhammad Amjad 'Alī A'zamī عليه رَحْمَةُ اللّٰهِ الْقَوِي says: The rule for looking at a non-Maḥram woman is that (if necessary) he may look at her face and palms because sometimes this is necessary. For example, if a witness who is to testify for or against her in a court-case is prevented from looking at her, then how can he testify for or against her? However, even here, there must be no possibility of lust whilst looking at her. These days, this is needed because (in markets, on public streets) many women walk around outside their homes, and to avoid seeing their faces at all is very difficult. Some scholars permit looking at their feet as well. (*Ibid*, pp. 89)

He رحمته اللّٰه تعالیٰ علیه further states: Although it is permissible to look at the face of a non-Maḥram woman without any chance of lust, these are irreligious times. People of this era are not like the earlier generations, hence, in this era, looking at it (face) will be prevented, however it is permissible for a witness or judge to look in case of necessity. (*Ibid*, pp. 89, 90)

Looking at ear and neck of non-Maḥram woman

Question: Are the ears and neck included in her face, and when it is permissible to look at the face of a non-Maḥram woman, is it also permissible to look at these parts?

Answer: No. Ears, neck and throat are not included in the face, and for a non-Maḥram man to look at these parts is a sin.

(Bahār-e-Sharī'at, vol. 1, pp. 483 – summarized)

Repenting from unveiling

Islamic sisters! A Madanī environment is vitally needed for increasing your passion for good deeds, otherwise you might feel temporary motivation, but these will eventually fade away due to the absence of good company. In order to develop a Madanī mindset, join the global and non-political movement of the Quran and Sunnaḥ, Dawat-e-Islami.

اَشْهَدُ اَنْ لّٰهُ عَزَّوَجَلَّ! What can be said about the many blessings and amazing transformations occurring within Dawat-e-Islami's Madanī environment, its Sunnaḥ-inspiring Ijtimā'āt, and Madanī Qāfilāḥs. Many Islamic sisters were blessed with the honour of adopting the full Islamic veil, through the blessings of being affiliated with the Sunnaḥ-inspiring environment of Dawat-e-Islami. Here is an example of one such transformation. The following is a summary of a statement by an Islamic sister from Punjab (Pakistan): Prior to joining the Madanī environment of Dawat-e-Islami, I used to watch films and dramas; I would go shopping unveiled, I missed my Ṣalāḥs, thus my days and nights were passing in sin and negligence. One day, someone gave me some audio cassette recordings of Sunnaḥ-inspiring speeches released by Maktaba-tul-Madīnāḥ.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! After hearing these speeches, I was deeply inspired and I awoke from my sleep of negligence. Due to those speeches, I was blessed with the fear of Allah عَزَّوَجَلَّ, love for the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, punctuality in Ṣalāḥ, and true repentance from all my sins, especially unveiling. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! The Madanī Burqa' became a part of my attire. My uncontrollable tongue, which had a habit of humming songs, اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ began praising Allah's Beloved Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. At present, I have the honour of serving the Sunnaḥ as a member of the Żaylī Mushāwarat of Dawat-e-Islami in my locality.

*Kaī ḥay ghaflataun mayn zindagānī
Na jānay Ḥashr mayn kyā fayṣlaḥ ḥo
Ilāhī! Ḥūn bahūt kamzor bandī
Na dunyā mayn na uqbā mayn sazā ḥo*

*Life has passed in a state of negligence;
I am unaware of my decision on the Day of resurrection
My Lord, I am very weak,
Please save me from punishment in this world and the next*

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلٰی مُحَمَّد

Islamic sisters! Do you see the benefits of listening to and distributing audio cassettes of Sunnaḥ-inspiring speeches, released by Maktaba-tul-Madīnaḥ? اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! Many fortunate Islamic brothers and sisters listen to at least one Sunnaḥ-inspiring speech daily, and those who can afford to distribute them to others do so. You should also make an intention to distribute some cassettes and booklets of Sunnaḥ-inspiring speeches either once every month or at least once a year in the blessed month of Rabī'-un-Nūr. This is also Ṣadaqaḥ [charity]

and what can we say about donating in the path of Allah ﷺ! The Revered and Renowned Prophet ﷺ said: A Muslim's Ṣadaqaḥ increases his life and dispels a bad death, and due to this charity Allah ﷻ removes pride and arrogance.

(Al-Mu'jam-ul-Kabīr liṭ-Ṭabarānī, vol. 17, pp. 22, Ḥadīṣ 31)

Rāḥ-e-Ḥaq mayn sabḥī dawlat luiā dūn

Khudā! Aysā mujḥay jaḥbaḥ 'aṭā ḥo

May I spend all my wealth in the way of truth

O Allah! Grant me such enthusiasm

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Looking at the person one intends to marry

Question: Is a man allowed to look at a woman he intends to marry?

Answer: Yes, both may see each other. Ṣadr-ush-Sharī'ah, Badr-uṭ-Ṭarīqaḥ, 'Allāmah Maulānā Muftī Muhammad Amjad 'Alī A'zamī عليه رحمة الله القوي says: (Amongst the cases in which it is permissible for a man and woman to see each other) one scenario is when a man intends to marry a woman; looking at her with this intention is permissible, because a Ḥadīṣ states: When you intend to marry someone, take a look at her for this causes constant love.¹ Similarly, a woman may take a look at the man who has proposed to her, even if there is possibility of lust, however, both (man and woman) must have the sole intention to follow this Ḥadīṣ.²

¹ Sunan-ut-Tirmizī, vol. 2, pp. 346, Ḥadīṣ 1089

² Bahār-e-Sharī'at, part 16, pp. 90

What if it is not possible for them to see each other

Question: What can a man and woman do if it is not possible for them to see each other?

Answer: Explaining a possible option in this situation, Şadr-ush-Sharī'ah, Badr-ut-Ṭarīqah, 'Allāmah Maulānā Muftī Muhammad Amjad 'Alī A'zamī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي wrote: If it is not possible for him to see the woman he intends to marry, as is the custom these days – if a man is interested in marrying a woman, then her family nowadays do not allow him to see her under any circumstance, i.e. they observe a more stricter veil between the two than between her and any other man – in this case, he should send a woman to see (the potential bride) so that she can return to him and describe her appearance, features etc., so that he is content with her face and appearance. (*Ibid, pp. 90*)

A woman receiving medical treatment from a man

Question: Can a male doctor look at and touch a female patient?

Answer: If a female doctor is not available, then this is permissible in case of compulsion. Şadr-ush-Sharī'ah, Badr-ut-Ṭarīqah, 'Allāmah Maulānā Muftī Muhammad Amjad 'Alī A'zamī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي says: One scenario in which it may be necessary for a man to look at a non-Mahram woman is illness. He may need to see certain body-parts of an ill woman for treatment, in fact, he may need to touch her e.g. touching her hand to check her pulse or touching her abdominal area if there is a doubt of internal swelling, or looking at an abscess are permissible in such situations. He is allowed to look at the affected area, and if necessary, touch the area but only as much as is needed. This is permissible only when a female doctor is unavailable to perform the medical treatment; otherwise, women should be taught methods of medical treatment so that they may

work in such circumstances, because their looking at other women is not as bad as is the looking or touching of men.

Midwives are available in most areas to check any abdominal swelling. If midwives are available then there is no need for a man to check. Even in cases where a male doctor is allowed to look at a woman, it is essential that only the required part of the body is exposed and the rest of the body must remain concealed so that he cannot see it. *(Ibid, pp. 90-91)* If merely ‘looking’ is necessary, then touching is not permissible by Shari’ah. Remember! Touching is worse than looking.

Backache and a Madanī Qāfilāh

Islamic sisters! Within Dawat-e-Islami’s Madanī Qāfilāhs, not only Muslims gain a treasure of spiritual reward, sometimes, their physical illnesses are also cured. Here is such an inspiring account by an Islamic sister who was a Madanī Qāfilāh traveller: An Islamic sister (aged approximately 45) from Bāb-ul-Madīnah (Karachi, Pakistan) stated: I regularly suffered back-pain to the extent that I was unable to sit on the floor. When I travelled with a Madanī Qāfilāh with Islamic sisters, never mind feeling any pain, in fact, I felt as though I had never suffered the pain in the first place. *اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ*! I spent all three days according to the schedule of Qāfilāh. Besides my Farḍ Ṣalāh, I offered Nafl Ṣalāhs of Tahajjud, Ishrāq and Chāsht. Having reaped the blessings of the Madanī Qāfilāh, I made an intention that *اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ* I would make my eldest daughter travel with a Madanī Qāfilāh too.

Āp ko hō dard-e-sar yā hō dard-e-kamar

Chalye himmat karayn, Qāfilay mayn chalo

Fāidaḥ ākhirat kay banānay mayn ḥay

Sārī behnayn kahayn, Qāfilay mayn chalo

*If you have a headache or backache
Be brave and travel with a Qāfilaḥ*

*There is benefit in striving for the Hereafter
All sisters say, 'travel with a Qāfilaḥ'*

Islamic sisters! What can we say about the blessings of travelling in Madanī Qāfilaḥs! Backaches and worldly troubles are very small problems. If Allah عَزَّوَجَلَّ wants, hopefully by the blessings of Madanī Qāfilaḥs, you will also find the solutions to the problems of the grave and the afterlife. In Madanī Qāfilaḥs, you will learn religious knowledge, perform different acts of worship and find inspiration for doing many good deeds. إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ, in return for your good deeds you will earn the everlasting and glorious blessings of Paradise. May Allah عَزَّوَجَلَّ grant us all the neighbourhood of His Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in Jannat-ul-Firdaus.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Listen to this narration about the blessing and greatness of Paradise: The Prophet of Raḥmaḥ, the Intercessor of Ummaḥ, the Owner of Jannaḥ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: As much space in Paradise as [is taken up by] a whip is better than this world and all that is contained in it.

(Ṣaḥīḥ Bukhārī, vol. 2, pp. 392, Ḥadīṣ 3250)

The famous commentator, Ḥakīm-ul-Ummat Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ الْمَعْنَان said: Here a whip refers to 'a very small area of space'. The bounties of Paradise are truly everlasting and the glamour of this world is temporary. Earthly blessings are mixed with pain but Heaven's blessings are pure. Worldly blessings are inferior, Heavenly blessings are superior. Therefore, this entire world is nothing compared to even the smallest space in Heaven.

(Mirāt-ul-Manājīḥ, vol. 7, pp. 447)

Men looking at female clothing

Question: If a woman has covered her entire body in a thick Burqa', is it then permissible for other men to look at her?

Answer: There is no harm in looking at her. However, if looking at her clothes arouses lust in any man then he is not allowed to look at them because looking lustfully is definitely a sin.

This issue is explained thoroughly in *Baĥār-e-Sharī'at*: If a non-Maḥram woman is wearing very thick clothes which totally conceal the colour of her skin etc. then it is permissible for a man to look at her. In this case, he would be looking at her clothes and not her body. This is allowed only if her clothes are not tight, if they are tight and reveal her body shapes, such as tight trousers which reveal all the shape of her shins and thighs, then it is not permissible for a man to look at her.

Similarly, some women wear thin clothes such as a thin see-through muslin-made head scarf that reveals their hair, the blackness of their hair, their necks or ears; some wear very thin see-through outfits or some wear such shirts which have small spaces in between, which completely reveal their stomachs and backs; looking at women in any of these states is Ḥarām and it is also Ḥarām for women to wear such clothes in such situations. (*Ibid*, pp. 91)

(For further detailed information about the rules of 'Satr', please study *Baĥār-e-Sharī'at*, volume 1, part 3, pages 478 to 486 and part 16, pages 85 to 91, published by Maktaba-tul-Madīnah.)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

String of a garment

Question: Please tell us the story of pious lady about Shar'ī veiling for our persuasion.

Answer: Veiling women have very high ranks. The book *Akhhbār-ul-Akhyār* mentions the following story: Once upon a time there was a severe drought. Despite abundant prayers by people, it did not rain. Sayyidunā Nizāmuddīn Abul Mu'yad رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ held a string of his blessed mother's garment in his hand and said, 'O Allah عَزَّوَجَلَّ! This string is from the garment of a woman who has never been looked at by any non-Mahram man; my Lord عَزَّوَجَلَّ! For its sake, shower rain upon us.' Even before the prayer finished, clouds of mercy covered the sky and it began to rain. (*Akhhbār-ul-Akhyār*, pp. 294)

May Allah عَزَّوَجَلَّ have mercy on her and forgive us without accountability for her sake!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

سُبْحَانَ اللَّهِ عَزَّوَجَلَّ! If this is the status of a string from a garment which is connected to a saint's body; and if prayers are answered by its blessings and by means of holding it in the hand, then how blessed and sacred their bodies would be!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Precautions when exiting home

Question: What precautions should Islamic sisters take when exiting their homes?

Answer: When a woman leaves her house due to a valid Islamic reason, she ought to wear a loose unattractive Madanī Burqa', gloves

and socks. The material of the gloves and socks should not be thin and should not reveal the colour of her skin. Wherever there is a chance of being seen by men, she should abstain from lifting her face-veil; such as on the stairs of her own or somebody else's house, in the alley, neighbourhood etc. She should also abstain from raising the lower part of her Burqa' and from allowing men to see her attractive and colourful clothes beneath.

Remember! Without a valid Islamic reason, a woman should not reveal any part of her body from her head to the soles of her feet – including her head-hair, arms, wrists, neck, stomach, shin etc. – to any non-Maḥram man (whom it is not permanently prohibited for her to marry). In fact, if the outfit is so thin and transparent that it reveals her skin colour or it is so tight that it reveals the shape of any of her body limbs or her head scarf is so thin that it reveals the blackness of her hair, then this is also unveiling.

My master A'lā Ḥaḍrat, Imām-e-Aḥl-e-Sunnat, reviver of Sunnaḥ, eradicator of Bid'aḥ, scholar of Shari'aḥ, guide of Ṭariqaḥ, 'Allāmaḥ Maulānā Al-Ḥāj Al-Ḥāfiẓ Al-Qārī Ash-Shāḥ Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن said: Dressing in a manner which is common these days; i.e. wearing thin see-through clothes that reveal the skin colour or any part of the hair, neck, arms, wrists, stomach, or shins; is Ḥarām-e-Qaṭ'i [strictly prohibited] in front of anyone excluding a woman's specific Maḥārim, i.e. relatives whom she is never allowed to marry. (*Fatāwā Razawiyyah unreferenced, vol. 10, pp. 196; Fatāwā Razawiyyah referenced, vol. 22, pp. 217*)

Who does a woman have to observe veil from?

Question: Which men must Islamic sisters observe veil from?

Answers: It is necessary for a woman to observe veil from all non-Maḥram males who have reached puberty. Maḥram men are those

with whom marriage is Ḥarām forever, no matter whether she is not allowed to marry them due to a blood relation or due to another reason such as breast-feeding (Raḍā'at) or Muṣāḥarat.

Types of Maḥram men

Question: Who exactly are Maḥārim?

Answer: Maḥārim include three types:

1. Those with whom Nikah is Ḥarām forever due to a blood relationship.
2. Those with whom Nikah is Ḥarām due to the relation formed on the basis of Raḍā'at.
3. Muṣāḥarat: Those with whom Nikah is Ḥarām due to a marital relationship, such as a daughter-in-law for her father-in-law or a son-in-law for his mother-in-law.

Another way to understand Muṣāḥarat is that when a woman marries a man, it is Ḥarām forever for her to marry his fathers (father, grandfather, great grandfather etc.) and sons (son, grandson, great grandson etc.). Similarly, a husband can never marry the mothers or daughters of his wife. Also the same rules of Muṣāḥarat apply if a man or woman commits fornication or indulges in any act leading to fornication (e.g. lustfully touching or kissing someone's naked skin).

Excluding Maḥārim blood relatives, observing veil in front of the other two Maḥārim is neither prohibited nor Wājib. However, if a woman is young or there is a possibility of indecency, then she should observe veil with these two.

It is advisable to observe veil with one whose relation is based on Raḍā'at*

My master A'lā Ḥaḍrat, Imām-e-Aḥl-e-Sunnat, scholar of Sharī'aḥ, guide of Ṭarīqah, 'Allāmah Maulānā Ash-Shāḥ Imām Aḥmad Razā Khān عليه رحمته الرحمن said: Excluding the relatives that a woman is prohibited to marry due to a blood-relation, it is neither Wājib nor prohibited for her to observe veil with men whom she can never marry as a result of the relation formed by Raḍā'at. These people include the father, grandfather, brother, nephew, uncle, son, grandson [all through Raḍā'at as well as relatives through marriage (Muṣāḥarat) such as the father in law, mother-in-law, son-in-law, daughter-in-law (it is permissible whether to observe or not to observe veil with them)].

Even though it is not incumbent for her to observe veil in these cases but it is appropriate to observe veil if she is young or there is a possible risk of mischief, especially if a man and woman are related through Raḍā'at because people usually do not consider this relation something to be very important. (*Fatāwā Razawīyyah*, vol. 22, pp. 235)

Which people are included in the category of Maḥārim blood relatives

Question: Which people are included in the category of Maḥārim blood relatives?

Answer: These consist of four types of relatives:

1. One's children (i.e. son and daughter), grandchildren, great-grand children and so on.

* Raḍā'at implies relationship formed on the basis of breastfeeding a baby under certain conditions. See its details in *Baḥār-e-Sharī'at*.

2. One's mother, father, grandmother, grandfather, great-grand mother, great-grand father and so on.
3. Children of one's mother or father (whether they are real brothers and sisters, or step-brothers and step-sisters). Similarly, the children of one's parents' children (i.e. nephews and nieces, whether they are from one's real brother/sister or step-brother/step-sister) etc.
4. The children of one's grandmother/grandfather (i.e. real uncles/real aunties or step uncles/step aunties). However, the children of one's uncle and aunt are non-Maḥram.

(Fatāwā Razawīyyah referenced, vol. 11, pp. 464)

Note: Amongst the abovementioned blood-relatives, it is Ḥarām for these men to marry these women and for these women to marry these men.

Some father-in-laws can cause serious trouble

Question: Does a daughter-in-law have to observe veil with her father-in-law?

Answer: No, there is no 'veil' between them due to Muṣāḥarat. However, she can observe veil with him if she wants; in fact, it is safer for her to observe veil with him if she is young or there is a possibility of indecency, especially these days due to the chaotic state of our society. Reports about 'issues' between the daughter-in-law and the father-in-law are not uncommon nowadays. These issues are usually one-sided, i.e. caused by the father-in-law. When he finds himself alone with his daughter-in-law, he tries to satisfy his lust with her. For this reason, these days women should not have

informal relationships with their fathers-in-law. The fathers-in-law that are more likely to behave indecently are the ones who are distant from their own wives or do not have any.

(Please read the chapter ‘Muḥarramāt kā Bayān’ from *Baḥār-e-Sharī’at*, part 7.)

Veil between sister-in-law and brother in-law

Question: Does an Islamic sister have to observe veil with her brother-in-law, paternal and maternal cousins, the husband of her father’s sister and that of her mother’s sister?

Answer: Yes. In fact she should take extra care in observing veil with these men because familiarity removes any formality between them. Hence, there is much more risk of indecent behaviour occurring with these male relatives than there is with unfamiliar men. Unfortunately, nowadays there is no concept of observing veil with these relatives. Even if a sincere and sensitive Islamic sister makes an attempt to observe veil with these male relatives she usually faces various forms of ridicule; but these Islamic sisters should not lose hope.

Despite unfavourable circumstances, if any fortunate Islamic sister does succeed in observing veil, then it will be no surprise if at the time of her death, she is gracefully welcomed and embraced by the princess of the universe, mother of Ḥasanayn, queen of all women, Fāṭima-tuz-Zahrā رَضِيَ اللَّهُ تَعَالَى عَنْهَا and then presented by her in the blessed gathering of her Great Father صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

My master A'lā Ḥaḍrat, Imām-e-Aḥl-e-Sunnat, scholar of Sharī'aḥ, guide of Ṭarīqah, Ash-Shāḥ Imām Aḥmad Razā Khān عليه الرحمة explains the importance of observing veil with the brother-in-law, paternal and maternal cousins, husband of one's father's sister and that of mother's sister: The following men – the brother-in-law, husband of father's sister, that of mother's sister, paternal and maternal cousins – are all classed as non-Maḥram for a woman. In fact, the harm of these men is more than the harm of totally unfamiliar men, because complete strangers will hesitate to enter a woman's house but these (aforementioned) male relatives will not hesitate due to their informal relationship. A woman does not immediately behave in an informal way towards a complete stranger but she does towards these (aforementioned) men (i.e. she has no hesitation).

This is why when the Noblest Prophet صلى الله تعالى عليه وآله وسلم forbade men from visiting non-Maḥram women, one of his Anṣārī companions رضي الله تعالى عنه asked, 'Yā Rasūlallāh صلى الله تعالى عليه وآله وسلم! What about the elder and the younger brothers-in-law?' He صلى الله تعالى عليه وآله وسلم replied, 'The elder and the younger brothers-in-law are death.'

(Fatāwā Razawīyyah, vol. 22, pp. 217)

How should a woman observe veil in her in-laws' house?

Question: How should a woman observe veil with her brother-in-law etc. when she is at her in-laws' house? It is very difficult to stay veiled all day long? How will she veil her face whilst doing household chores?

Answer: Even at home, she must be careful to observe veil with her brothers-in-law. *Ṣaḥīḥ Bukhārī* states that Sayyidunā 'Uqbah Bin 'Āmir رضي الله تعالى عنه narrated, 'The Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صلى الله تعالى عليه وآله وسلم said,

‘Avoid women’. One man asked, ‘Yā Rasūlallāh ﷺ! What about the brother-in-law?’ He ﷺ answered, ‘The brother-in-law is death.’ (*Ṣaḥīḥ Bukhārī*, vol. 3, pp. 472, Ḥadīṣ 5232)

A brother-in-law confronting his sister-in-law is like the one confronting death because there is a higher risk of indecency here. Muftī-e-Aḥẓam Pakistan, Waqār-e-Millat, Maulānā Waqāruddīn عليہ رحمۃ اللہ العزیزین says, ‘It is necessary for her to observe ‘veil’ excluding her face, palms, heels, feet and ankles; with all men that are non-Maḥram); she should also avoid revealing her beauty, jewellery and dress to them.’ (*Waqār-ul-Fatāwā*, vol. 3, pp. 101)

One narration states, ‘If any man casts a lustful glance at the beauty of a non-Maḥram woman, then on the Day of Judgement, molten lead will be poured into his eyes’. (*Ḥidāyah*, vol. 2, pp. 368)

One’s sister-in-law is definitely a non-Maḥram woman. Any brother-in-law who has deliberately and lustfully been looking at, behaving casually towards, or joking around with his sister-in-law, must fear Divine punishment and instantly repent without delaying a single millisecond. If a woman refers to her brother-in-law as ‘younger brother’ or ‘older brother’ then this does not make it permissible for them to see each other and have an informal relationship. In fact, this kind of informal chit-chat removes any formalities and brings them close, which results in the brother-in-law and sister-in-law falling even deeper into the ditch of sins, such as looking at each other, casual behaviour, joking, laughing etc. Informal conversation between a woman and her brother-in-law sounds a constant alarm signifying extreme danger.

May Allah عزوجل make these words penetrate the heart.

Brothers-in-law and sisters-in-law must be very careful. A sacred Ḥadīṣ states: **‘الْعَيْنَانِ تَزْنِيَانِ’** *Eyes fornicate.*

(Musnad Imām Aḥmad Bin Ḥanbal, vol. 3, pp. 305, Ḥadīṣ 8852)

Anyhow, if it is difficult for a woman to observe veil with close non-Maḥram relatives whilst living in the same house, then she is allowed to reveal her face but she must strictly avoid wearing thin clothes which reveal the colour of her hair, skin etc. or clothes which are so tight that the shapes of her body-parts and those of the raised parts of the chest get revealed.

Tribulations for veil-observing Islamic sisters

Question: These days veil-observing Islamic sisters are mocked in home with names such as ‘Mullānī’. If they attend any public gathering wearing a ‘Madanī Burqa’, they hear comments such as ‘*What’s this you’ve got on, take it off*’, ‘*alright, we know you wear a veil, you can take it off now*’, ‘*the world has moved on, this is so old-fashioned*’, etc. Such disheartening comments smash the hearts of veil-observing Islamic sisters into thousands of pieces. What should Islamic sisters do in these circumstances?

Answer: It is right; these are not easy times. Any Islamic sister who wears a full Islamic veil is always faced with a severe tribulation; but she should not lose hope. Starting a heated debate or kicking up a fuss with anyone who ridicules you or objects to your outfit could cause a lot of damage. This kind of attitude could make a situation worse instead of better.

In order to comfort your heart in such circumstances, think to yourself that until our Holy Prophet ﷺ announced his Prophethood, he ﷺ was respected by the evil unbelievers who referred to him using titles such as ‘Trustworthy’ (Amīn) and

‘Truthful’ (Ṣādiq), but as soon as he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ began to publicly preach Islam, the same malicious unbelievers began to hurt, ridicule and swear at him. Not only that, they even attempted to take his life. Amazingly, despite these circumstances, the Prophet of Raḥmah, the Intercessor of Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ remained steadfast, and always patient. Now Islamic sisters should be patient and think, ‘As long as I was fashionable and did not observe veil, no one ridiculed me; but as soon as I began to observe veil, people began to taunt me; I thank Allah عَزَّوَجَلَّ for granting me the opportunity to act upon the Sunnah of bearing cruelty.’

It is my Madanī request to you that no matter how much pain you experience, do not be impatient. Do not utter even a single word unless Shari’a permits. A Ḥadiṣ-e-Qudsī states that Allah عَزَّوَجَلَّ said, ‘O son of Ādam! If you are patient and seek reward at the first instance of sadness, then I shall not get pleased for you with any reward other than Paradise.’ (*Sunan Ibn Mājah, vol. 2, pp. 266, Ḥadiṣ 1597*)

The painful test of Āsiyah

Question: Please tell us any heart-touching story to encourage any Islamic sister who is belittled in society and taunted by her family, مَعَاذَ اللهِ عَزَّوَجَلَّ, for wearing a full Islamic veil and for following Sunnahs, etc.

Answer: Sayyidatunā Āsiyah رَضِيَ اللهُ تَعَالَى عَنْهَا is an example for any Islamic sister who is troubled at home by her family for observing Islamic veil. Sayyidatunā Āsiyah رَضِيَ اللهُ تَعَالَى عَنْهَا was pharaoh’s wife. She became a believer after seeing the failure and conversion of the magicians who competed against Sayyidunā Mūsā Kalīmullāh عَلَيْهِ السَّلَام. When pharaoh became aware of this, he began to torture her using various methods in order to make her reject her

faith; but she رَضِيَ اللَّهُ تَعَالَى عَنْهَا remained steadfast. Eventually, pharaoh forced her to lie on a plank of wood in the scorching heat and nailed both her hands and feet into the wood. Adding to her pain, he placed millstones on her blessed chest to prevent her from moving. Even in this agonising and unbearable pain, her faith did not waver even the slightest bit and she رَضِيَ اللَّهُ تَعَالَى عَنْهَا painfully prayed to her Creator عَزَّوَجَلَّ:

رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ

وَنَجِّنِي مِنْ فِرْعَوْنَ وَعَمَلِهِ وَنَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ ﴿١١﴾

O my Lord! Build a house for me in Your nearness in Paradise, and rescue me from Fir'awn and his work, and rescue me from the unjust people.

[Kanz-ul-Īmān (Translation of Quran)] (Part 28, Sūrah At-Taḥrīm, verse 11)

The famous Quranic commentator, Ḥakīm-ul-Ummat, Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ الْمَلَأَن said: Allah عَزَّوَجَلَّ sent some angels to shade her (Sayyidatunā Āsiyah رَضِيَ اللَّهُ تَعَالَى عَنْهَا) and show her home to her in Paradise; this made her forget all her pains. Some reports state that her body was raised to the sky. Sayyidatunā Āsiyah رَضِيَ اللَّهُ تَعَالَى عَنْهَا will be married to our Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in Heaven.

(Nūr-ul-‘Irfān, pp. 896)

May Allah عَزَّوَجَلَّ have mercy on her and forgive us without accountability for her sake!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Deceased mother helped get permission for a Madani activity

Islamic sisters! Even today, Allah's favours descend upon people who are patient in tribulations. Here is a paraphrased statement

by an Islamic sister from Kot 'Aṭṭārī (Kotri, Bāb-ul-Islam Sindh):
اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! I love Dawat-e-Islami, so I really wanted to take part in Dawat-e-Islami's Madanī activities, but the father of my children did not allow me. Even then I took part in Madanī activities remaining within the bounds of Sharī'aḥ. Luckily, in the blessed month of Ṣafar-ul-Muẓaffar in 1430 A.H. a Madanī Qāfilaḥ of Islamic sisters arrived in our locality. On the second day, I attended a Tarbiyyatī Ijtimā' there, according to the schedule. In that Ijtimā' I prayed, 'O Allah عَزَّوَجَلَّ! For the sake of this blessed Madanī Qāfilaḥ, please make the father of my children allow me to work for Dawat-e-Islami.'

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! That night, the father of my children saw my deceased mother (his mother-in-law who loved him like a son) in a dream, and she said to him, 'Why do you not allow my daughter to do Dawat-e-Islami's Madanī work! Give her permission.' The father of my children informed me about this dream and happily permitted me to do Dawat-e-Islami's Madanī work. So my heart's wish was fulfilled due to the blessing of the Madanī Qāfilaḥ of Islamic sisters.¹

Qāfilay mayn żarā māngo ā ker Du'ā

Pāo gey na'matayn, Qāfilay mayn chalo

Ĥogā luṭf-e-Khudā, āo beḥno Du'ā

Mil kay sārāy karayn, Qāfilay mayn chalo

Just attend a Qāfilaḥ and pray, you will earn blessings

You will see the mercy of Allah, come sisters

Let's pray together in a Madanī Qāfilaḥ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

¹ Please note that Madanī Qāfilaḥs of Islamic sisters are no longer allowed.

Passion for Madanī work!

Islamic sisters! Did you see the great blessings of Madanī Qāfilaḥs? **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**! Prayers are answered in Qāfilaḥs. Having the passion to spread the message of piety by performing Madanī activities is a huge blessing! This is a rich-reward-reaping deed. Here are four Aḥādīṣ concerning this matter:

Four sayings of Mustafa ﷺ

1. The person who shows the way to a good deed is like the person who does a good deed.¹
2. If Allah **عَزَّوَجَلَّ** guides even one person through you, this is better for you than owning red camels.²
3. Surely, Allah **عَزَّوَجَلَّ**, His angels, the creations of the earth and the sky, including ants in their holes and fish (in water) send ‘Ṣalāt’ upon the teacher of goodness.³ The famous commentator, Ḥakīm-ul-Ummat, Muftī Aḥmad Yār Khān **عَلَيْهِ رَحْمَةُ الْمَلَأَن** said: Allah’s Ṣalāt means ‘His special mercy’, and the creation’s Ṣalāt means ‘special prayer for mercy’.⁴
4. The best charity is for a Muslim to acquire knowledge and then to teach his Muslim brother. (*Sunan Ibn Mājah, vol. 1, pp. 158, Ḥadīṣ 243*)

How to encourage female family members to wear the veil?

Question: How can someone convince her family members to wear the veil?

¹ Sunan-ut-Tirmizī, vol. 4, pp. 305, Ḥadīṣ 2679

² Ṣaḥīḥ Muslim, pp.1311, Ḥadīṣ 2406

³ Sunan-ut-Tirmizī vol. 4, pp. 314, Ḥadīṣ 2694

⁴ Mirāt-ul-Manājīḥ, vol. 1, pp. 200

Answer: Make regular attempts to create a Madanī environment in your house by giving a home-Dars using ‘Faizān-e-Sunnat’ or this book ‘Questions and Answers about Islamic Veil’; by playing recorded Sunnah-inspiring speeches; and by making individual effort to convince the men of your family to travel in Dawat-e-Islami’s Sunnah-inspiring Madanī Qāfilahs. Also do not forget to pray for them wholeheartedly. Always yearn for saving yourself and your family from all sins and make constant efforts for this as well. However, always use gentleness, gentleness and gentleness. Do not even think about being strict without a valid Islamic reason, because usually ‘gentleness’ achieves what ‘strictness’ cannot.

Ĥay falāḥ-o-kāmrānī narmī-o-āsānī mayn

Ĥer banā kām bigaṣṣ jāṭā ḥay nādānī mayn

Success and prosperity exist in softness and gentleness

Every good thing falls apart with foolishness

Anyhow you should make all possible efforts to reform your family. Allah ﷻ said in the 6th verse of Sūrah At-Taḥrīm (part 28):

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ

O believers, save yourselves and your family from the fire whose fuel are men and stones.

[Kanz-ul-Īmān (Translation of Quran)] (Part 28, Sūrah At-Taḥrīm, verse 6)

You will be questioned about your subordinates

Remember! A husband and a father is the ‘supervisor’ of his wife and his children respectively. Likewise, every man is the supervisor of his subordinate and every ‘supervisor’ shall be questioned about

his subordinates on the Judgement Day. The following is a glorious Hadīṣ of the Revered and Renowned Prophet ﷺ, 'You are all supervisors and rulers of your subordinates and on Judgement Day, the ruler shall be questioned about his subjects.'
(*Ṣaḥīḥ Bukhārī*, vol. 1, pp. 309, *Hadīṣ* 893)

Individual effort by younger brother

Islamic sisters! One brilliant method for saving yourself from ruin and earning forgiveness is to associate yourself with Dawat-e-Islami's Sunnaḥ-inspiring Madanī environment. It is not uncommon for one individual to join Dawat-e-Islami's Madanī environment and then become the cause for his/her entire family's rectification. There are dozens of such examples. Here is one such Madanī example:

The following is an Islamic sister's statement: We were a very modern family that greatly enjoyed watching films and dramas and listening to music. By Allah's grace, an Islamic brother did some individual preaching to my younger brother and convinced him to attend a weekly Sunnaḥ-inspiring Dawat-e-Islami's Ijtimā'. By Allah's mercy, regular participation in Ijtimā' caused a Madanī transformation in my brother's heart. He became punctual in his daily Ṣalāḥs, and started to spend his time making attempts to act upon the Sunnaḥ and worrying about how to reform his family. He would explain blessings of Dawat-e-Islami's Madanī environment and encourage us to attend the weekly Sunnaḥ-inspiring Islamic sisters' Ijtimā'. His constant personal preaching paid off and one day, I was blessed with attending one of these Islamic sisters' Ijtimā'āt. The spiritual experience and Sunnaḥ-inspiring speech in that Ijtimā' had a profound effect on my heart. During the supplication, I repented of my sins tearfully and became determined to never leave Dawat-e-Islami's Madanī environment.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! Regular attendances in Sunnah-inspiring Islamic sisters' Ijtimā'āt aroused enthusiasm for developing fear of Allah عَزَّوَجَلَّ and love for Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Due to Dawat-e-Islami, the improper environment of my home converted into a Madanī environment. By mutual consent, our family decided to remove our TV from our house because it is extremely difficult to avoid watching films and dramas with it remaining in our house. Now, in our home, instead of films, dramas and songs, we listen to Na'ats of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

Na mernā yād ātā ḥay na jīnā yād ātā ḥay

Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهٖ وَسَلَّم yād ātay ḥayn Madīnah yād ātā ḥay

I do not think of life and death

I only think of Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهٖ وَسَلَّم and Madīnah

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلٰی مُحَمَّد

Islamic sisters! Without losing hope, please continue your personal efforts. اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ you will not fail. During your endeavours even if you endure suffering, never get impatient. اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ, this tragedy will bring about a greater good. Sayyidunā Abū Ḥurayrah رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ reported that the Prophet of Raḥmah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, 'Whenever Allah عَزَّوَجَلَّ decides to do good to someone He عَزَّوَجَلَّ afflicts suffering upon him.' (*Ṣaḥīḥ Bukhārī, vol. 4, pp. 4, Ḥadīṣ 5645*)

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلٰی مُحَمَّد

Definition of a 'Dayyūs'

Question: What is a 'Dayyūs'?

Answer: Any man who does not prevent his wife and Maḥram female relatives from unveiling despite having the power to do this is a ‘Dayyūš’. The following is a warning by the Noblest Prophet ﷺ, ‘Three types of people shall never enter Paradise, a Dayyūš, a woman that adopts masculine style and an alcoholic.’
(*Majma’-uz-Zawāid*, vol. 4, pp. 599, Ḥadīṣ 7722)

Women with male hair and dress styles should learn a lesson from this sacred Ḥadīṣ. Parents who make their young girls have boyish haircuts and wear boyish clothes and hats should be careful. They should make their young girls consider themselves different from boys from an early age so that once they reach puberty and sensibility, they have no difficulty in moulding their habits and practices to comply with Islamic law. The previous blessed Ḥadīṣ mentions the words ‘*shall never enter Paradise*’. This actually means that they will not be allowed to enter Paradise for a ‘very long time’, because any Muslims who, *مَعَآذَ اللَّهِ عَزَّوَجَلَّ*, will enter Hell as a result of their sins, will eventually reach Paradise.

Remember! No one is able to tolerate the punishment of Hell for even a millionth of a second; so we must always make efforts to avoid every single sin and continue to pray for entrance into Jannat-ul-Firdaus without accountability. ‘Allāmah ‘Alāuddīn Ḥaṣkafī *عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِيُّ* wrote the following about a ‘Dayyūš’: Dayyūš is the person who does not care about his wife or any other Maḥram woman’s (indecent) behaviour with other men.

(*Durr-e-Mukhtār*, vol. 6, pp. 113)

So we learnt that any man who does not prevent his wife, mother, sisters, and young daughters etc. from wandering unveiled in streets, shopping centres and mixed public amusement parks; or does not stop them from conversing informally and appearing unveiled

in front of non-Maḥram male neighbours, non-Maḥram relatives, non-Maḥram servants, security guards and drivers, is a Dayyūš, he will be kept out of Paradise and is worthy of Hell.

My master A'lā Ḥaḍrat, Imām-e-Aḥl-e-Sunnat, scholar of Sharī'aḥ, guide of Ṭarīqah, Ash-Shāḥ Imām Aḥmad Razā Khān عليه رحمته الرحمن says: A Dayyūš is a severe and repulsive sinner (Fāsiq), and offering Ṣalāḥ behind a Fāsiq-e-Mu'lin [one who commits sins flagrantly] is Makrūḥ Taḥrīmī. Making him the Imām is not permissible, offering Ṣalāḥ behind him is a sin and anyone who has offered Ṣalāḥ led by him must repeat his Ṣalāḥ (because it is Wājib-ul-I'ādaḥ).

(Fatāwā Razawīyah referenced, vol. 6, pp. 583)

*Bay-pardaḥ kal jo āyīn nazar chand bībīyān
Akbar zamīn mayn ghayrat-e-qaumī say gaṛ gayā
Pūchā jo un say āp kā pardaḥ woh kyā huwā?
Keḥnay lagīn, 'Woh' 'aql pay mardaun kī peṛ gayā!'*

*When Akbar saw few women unveiled, he was shamefully sunk into earth
When asked, 'Where is your veil?' They replied, 'On the brains of men!'*

What if a woman is disobedient?

Question: Is a man still a Dayyūš if the women of his house do not observe veil despite his efforts?

Answer: If a man makes all possible attempts according to his status and fulfils all the requirements of preventing unveiling but they still do not comply, then there is no blame on him and he is not a Dayyūš. Men must make all possible attempts to prevent their women from unveiling, but wisely. Make sure that you do not behave towards your wife, mother or sisters so strictly that it causes chaos in your house.

Does a woman have to observe veil with her 'so-called' brothers?

Question: Do Islamic sisters have to observe veil with men who they affectionately refer to as 'father', 'brother', or 'son'?

Answer: Yes! They must observe veil with these men too. Calling someone father, brother or son will not make him the real father, brother or son. It is permissible to marry these men. Such relationships are common in our society. Some men refer to certain women as 'mothers', whereas some girls refer to certain men as 'brothers', whilst some women refer to men as 'sons', and there are also so-called 'uncles', and 'fathers'; this has resulted in a sin-storm of unveiling, informal relationships and mixed gatherings. *‘الْأَمَانُ وَالْحَفِيفُ’* May Allah عَزَّوَجَلَّ save and protect us.

Men and women who establish such 'so-called relationships' should always fear Allah عَزَّوَجَلَّ. The devil does not warn before attacking. A sacred Ḥadīṣ states: Avoid the world and women, because the first instance of Fitnah [turmoil] that arose in the Banī Isrā'īl was due to women. (*Ṣaḥīḥ Muslim*, pp. 1465, Ḥadīṣ 2742)

Adopting a boy

Question: Is it permissible to adopt a child?

Answer: Yes, but if he is a non-Maḥram then the woman should observe veil with him once he begins to understand female 'issues'. The respected jurists رَحِمَهُمُ اللَّهُ تَعَالَى say: The age of a 'Murāḥiq' (boy close to puberty) is 12. (*Rad-dul-Muḥtār*, vol. 4, pp.118)

Adopting a girl

Question: Is it permissible to adopt a girl? Must she observe veil with her foster father when she is older?

Answer: The easy way for anyone wishing to adopt a girl is to adopt his niece so that he can live with her even when she reaches puberty without establishing a breast-feeding relationship (Raḍā'at). However, once she reaches puberty, she must observe veil with non-Maḥram men of the house such as, those sons of her foster parents who have reached puberty, (provided they are not her Raḍā'i-brothers). If the adopted girl is a non-Maḥram female then her non-Maḥram foster father should not live with her once she reaches puberty or is close to puberty.

My master A'lā Ḥaḍrat, Imām-e-Aḥl-e-Sunnat, Maulānā Shāh Imām Aḥmad Razā Khān عليه رحمته الرحمن wrote in *Fatāwā Razawīyyah*, volume 13, page 412: When the girl reaches puberty or is close to reaching puberty, she should definitely live with her father until she is married. After the age of nine she will not be allowed to live with her real mother and will be made to live with her father instead of a non-Maḥram man (i.e. the one whom marriage is not forever Ḥarām with). It is never permissible for her to live with this non-Maḥram man. A girl will not become a man's daughter just because he has brought her up. Islamic jurists رحمهم الله تعالى said: The minimum age of a girl who is close to reaching puberty is nine years.

(Rad-dul-Muḥtār, vol. 4, pp. 118)

A condition in which 'veil' with adopted child is not required

Question: If a married couple has brought up adopted children from a very young age, it seems extremely difficult to observe veil once they get mature. Please tell us how it is possible for someone to adopt a child and then not need to observe veil when the child gets older?

Answer: You can do this by establishing a suckling-relationship (Raḍā'at) with the adopted boy/girl. However, in this case you must

remember that in case of adopting a girl, Raḍā'at¹ will be established with the husband, i.e. the husband's sister or niece will breastfeed the girl. In case of adopting a boy, Raḍā'at will be established with the wife, i.e. the wife herself, or her sister, daughter, or niece will breastfeed the boy. If this is done, then there will be no veil restrictions for both the husband and the wife.

Remember that whenever you wish to establish a relationship via Raḍā'at, then breastfeed the child within the age of two years (according to Islamic years). It is not permissible to breastfeed a child after he has reached the age of two years, even for a mother to breastfeed her own child past the age of two years is prohibited, but even if a boy drinks a woman's milk within the first two and a half years then a relationship through suckling will be established.

When does a boy reach puberty?

Question: When does a boy reach puberty?

Answer: Between the age of 12 and 15 (according to the Islamic calendar) whenever a boy ejaculates (whether through sexual intercourse or masturbation etc.) or experiences nocturnal emission or makes a woman pregnant he will have instantly reached puberty and it will become Farḍ for him to perform Ghusl. If any of these do not happen, then he will reach puberty as soon as he reaches the age of 15 according to the Islamic calendar.

(Durr-e-Mukhtār, vol. 9, pp. 259 – summarized)

When does a girl reach puberty?

Question: When does a girl reach puberty?

¹ Raḍā'at implies relationship formed on the basis of breastfeeding a baby under certain conditions. See its details in *Bahār-e-Sharī'at*.

Answer: Between the age of 9 and 15 according to the Islamic calendar, when she experiences nocturnal emission, or her menses start or she becomes pregnant, then she has reached puberty. If none of the above takes place, then as soon as she reaches the age of 15 according to the Islamic calendar, she has reached puberty. (*ibid*)

From what age should girls observe veil with boys?

Question: From what aged-boys should girls observe veil?

Answer: The 31st verse of Sūrah An-Nūr (part 18) states:

أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَتِ النِّسَاءِ¹

Or such children who do not know of women's matters of shyness¹.

[Kanz-ul-Īmān (Translation of Quran)] (Part 18, Sūrah An-Nūr, verse 31)

In the commentary of this holy verse, the famous Quranic commentator, Ḥakīm-ul-Ummat, Muftī Aḥmad Yār Khān عليه رحمۃ المآل wrote: (It is not necessary for a girl to observe veil with) small boys who are not yet close to puberty. So a girl should observe veil with a boy close to puberty (Murāḥiq). (*Nūr-ul-'Irfān*, pp. 564)

Honourable jurists رحمۃ اللہ تعالیٰ stated: The youngest age of a girl close to puberty (Mushtahāt) is 9 and that of a boy close to puberty (Murāḥiq) is 12. (*Rad-dul-Muhtār*, vol. 4, pp.118)

My master A'lā Ḥaḍrat رحمۃ اللہ تعالیٰ علیہ said: A girl under 9 does not have to observe veil, when she reaches 15 it is Wājib for her to observe veil with all non-Maḥram men. If, between the age of 9 and 15, there are indications of puberty then (in this case too), it is Wājib for her to

¹ i.e. private parts of the body etc.

observe veil. If there are no indications, then it is Mustahab for her to observe veil with these men. After the age of twelve, in particular, extra stress should be laid (on the observance of veil) because this age is close to puberty and to the full development of lust.

(Fatāwā Razawiyyah, vol. 23, pp. 639)

Veil in front of non-Muslim women

Question: Do Islamic sisters have to observe veil with non-Muslim women too?

Answer: Yes! Islamic sisters have to observe veil with non-Muslim women just as they have to do with non-Maḥram men. The detail about this issue is that Islamic sisters must observe veil with non-Muslim women the same as with non-Maḥram men. That is, the fundamental ruling of Islamic jurisprudence is that it is necessary for an Islamic sister to hide her entire body from non-Maḥram men, except her visible beauty i.e. her face, palms, and feet below the ankles. However, according to ‘the latter scholars’ these three parts of her body should also be concealed from non-Maḥram men.

The rulings about a woman observing veil with non-Maḥram men have been explained in part 18, Sūrah An-Nūr, verse 31. The same blessed verse states the ruling about a Muslim woman observing veil with a non-Muslim woman. As the entire body of a Muslim woman – except *‘مَا ظَهَرَ مِنْهَا’* what is apparent itself – is to be concealed from a non-Maḥram man, similarly, it is also to be concealed from a non-Muslim woman. This is clarified by the Holy Quran at the place of exception in words *‘أَوْنِسَاءَهُنَّ’* (the woman of their own religion). Allah عَزَّوَجَلَّ stated:

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنَى إِخْوَانِهِنَّ أَوْ بَنَاتِ أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّبِيعِينَ غَيْرِ أُولَى الْأَرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ ۖ وَتَوْبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣١﴾

My master A'lā Ḥaḍrat, Imām-e-Ahl-e-Sunnat, scholar of Sharī'ah, guide of Ṭarīqah, Ash-Shāh Imām Aḥmad Razā Khān translates this verse in his famous translation *Kanz-ul-Īmān*:

And command the Muslim women to keep their gaze low and to protect their chastity, and not to reveal their adornment except what is itself apparent, and to keep putting their head coverings over their bosoms; and not to reveal their adornment except to their husbands or fathers or husband's fathers, or their sons or their husband's sons, or their brothers or their brother's sons or sister's sons, or women of their religion, or the bondwomen they possess, or male servants; provided they are not men of sexual desire, or such children who do not know of women's matters of shyness, and they must not stamp their feet on the ground in order that their hidden adornment be known; and O Muslims, all of you turn in repentance together towards Allah, in the hope of attaining success.

(Part 18, Sūrah An-Nūr, verse 31)

In *Khazāin-ul-ʿIrfān*, Ṣadr-ul-Afāḍil, Sayyidunā Maulānā Muhammad Naʿimuddīn Murādābādī عَلَيْهِ رَحْمَةُ اللَّهِ الْهَادِي explains the words ‘أَوْ نِسَائِهِنَّ’ (or the women of their religion): In a written message, Amīr-ul-Muʿminīn Sayyidunā ʿUmar Fārūq-e-Aʿzam رَضِيَ اللَّهُ تَعَالَى عَنْهُ instructed Sayyidunā Abū ʿUbaydah Bin Jarāh رَضِيَ اللَّهُ تَعَالَى عَنْهُ to prohibit non-Muslim women from bathing in public baths at the same time as Muslim women did. This proves that it is not permissible for a Muslim woman to expose her body in front of a non-Muslim woman.

Aʿlā Ḥaḍrat's Fatwā

My master Aʿlā Ḥaḍrat, Imām-e-Ahl-e-Sunnat, scholar of Sharīʿah, guide of Ṭarīqah, Ash-Shāh Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ says: The Islamic ruling is that it is as Wājib for women to observe veil with non-Muslim women as with non-Maḥram men. This means that it is not permissible for a Muslim woman to reveal any part of her hair, arms, wrists, or any part from her neck to below her ankles to a non-Muslim woman. (*Fatāwā Razawīyah*, vol. 23, pp. 692)

Veil with a female sinner

Question: Must an Islamic sister observe veil with a female sinner (Fājirah)?

Answer: No. A Fāsiqah is any woman who commits a major sin or repeatedly commits any minor sin, e.g. any woman who does not offer Ṣalāh, hurts her parents, backbites, or tells tales. Any woman who commits fornication, or any other indecent act is a Fājirah as well as a Fāsiqah. Observing veil with a Fāsiqah is not necessary but it is cautiously ordered to observe veil with a Fājirah, avoiding her company is extremely important as it could have detrimental consequences.

The following is a verdict by my master A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى about meeting a Fājirah: It is true that this verdict (about observing veil with her) is a precautionary verdict; but this precaution is necessary. As soon as you sense even the slightest evil influence, then completely disconnect yourself from her; consider her company to be fire. It is a fact that humans do not realise when they are being negatively influenced by evil company, and after being influenced, it becomes very difficult to consider precautions. Therefore, it is safer to totally avoid the company (of a Fājirah). 'وَاللّٰهُ التَّوْفِیْقُ' Only Allah عَزَّوَجَلَّ grants ability to do this. (*Fatāwā Razawīyyah*, vol. 22, pp. 204 – summarized)

Maulānā Jalāluddīn Rūmī رَحْمَةُ اللهِ تَعَالَى stated the following in his Mašnawī:

تا تُوَانی دُور شَوَاَزِ یارِ بد یارِ بد بدتر بُود از مارِ بد
مارِ بد تنها بِمِیں بَرِجائِ زَنَد یارِ بد بَرِجائِ و بر ایمانِ زَنَد

(Try your extreme best to avoid a bad companion, because a bad companion is more dangerous and harmful than a dangerous snake. An evil snake will only harm your body, but an evil companion will destroy both your body and faith.)

(Guldasta-e-Mašnawī, pp. 94)

The purpose of my life

Islamic sisters! Bad company leads only to destruction; good company and admiration as well as spiritual relations with good people lead to all types of protection. What can I say about the benefits of Dawat-e-Islami's Madanī environment! Many Islamic sisters who once wandered towards the damnation of their afterlife are now travellers of the road to Paradise. Here is such a Madanī report; this is a paraphrased statement by an Islamic sister from

Bāb-ul-Madīnah (Karachi): I was spending my days enjoying worldly glamour and was forgetful of Judgement Day. One day, making an individual effort, an Islamic sister of Dawat-e-Islami's fragrant Madanī environment invited me to attend the Sunnah-inspiring Islamic sisters' Ijtimā' that used to be held in the basement of the global Madanī Markaz Faizān-e-Madīnah.

As a result of her kindness, I was blessed with the privilege of attending that Sunnah-inspiring Ijtimā'. At the Ijtimā', I heard a speech about practicing 'Madanī In'āmāt' with full concentration. The speech was heart-warming, and softened my heart; fear of Allah عَزَّوَجَلَّ made my entire body tremble. After the speech, I was firmly determined that *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ* I would live the rest of my life according to the Madanī In'āmāt. Then due to the blessing of Madanī In'āmāt, I also began to wear a Madanī Burqa'. Now I am determined to spend my life with this Madanī aim: '*I must strive to reform myself and people of the entire world, إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*'. In order to reform myself, I will act upon the Madanī In'āmāt and in order to reform the people of the entire world, I will make the Maḥram men of my household travel with Madanī Qāfilah.

*Day jaẓbah Madanī In'āmāt kā Tū
Karam baḥr-e-Shah-e-karb-o-balā ḥo
Karam ḥo Dawat-e-Islami per yeh
Sharik is mayn her aik choīā baṛā ḥo*

*Grant me the enthusiasm to practice the 'Madanī In'āmāt'
Have mercy on me for the sake of the one martyred at Karbalā
Bless Dawat-e-Islami with the grace so that
Every young and old person join it*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

883 Islamic Ijtimā'āt

Islamic sisters! You just read a Madanī example of the days when the Islamic sisters' weekly Sunnah-inspiring Ijtimā' used to take place in Dawat-e-Islami's global Madanī Markaz! Now our Madanī Markaz has divided this one weekly Sunday Ijtimā' that used to be held at 2:30 p.m., into 37 separate Ijtimā'āt in various locations till date. As the number of the Holy Prophet's devotees increase, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ, the number of Ijtimā'āt will also increase. As well as this, by Allah's grace, every Wednesday afternoon in Bāb-ul-Madīnah Karachi alone, 883 weekly Sunnah-inspiring Ijtimā'āt are held till date. *(Please note that these Ijtimā'āt are no longer held.)*

Madanī In'āmāt for different groups of people

In these chaotic times, we have an easy method for doing good deeds and avoiding sins, which is 'Madanī In'āmāt'. These are a combination of Shari'ah and Ṭarīqah in question answer form. There are 72 Madanī In'āmāt for Islamic brothers, 63 for Islamic sisters, 92 for male Islamic students, 83 for female Islamic students, 40 for Madanī boys and girls, and 27 for Islamic brothers with special needs (deaf and mute). Countless Islamic brothers, Islamic sisters and students practice the Madanī In'āmāt and perform 'Fikr-e-Madīnah', i.e. assess their actions, every day before going to sleep, and fill in the boxes in their pocket-sized Madanī In'āmāt booklets. After practising these Madanī In'āmāt sincerely, by Allah's grace, most of the obstructions in the path of doing good deeds and avoiding sins disappear, and through the blessings of this, by Allah's grace, we become determined to practice the Sunnah, hate sins, and feel deep concern for the protection of our faith.

Everyone should, in order to become practicing Muslims, buy a Madanī In'āmāt booklet from any Maktaba-tul-Madīnah branch

and punctually do Fikr-e-Madīnāh (personal assessment) every day whilst filling in the boxes inside the booklet and then hand in these booklets to their local Madanī In'āmāt supervisors within the first ten days of every Madanī [i.e. lunar] month.

صَلُّوْا عَلَى الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلٰی مُحَمَّد

Amazingly good news for those acting upon Madanī In'āmāt

The following Madanī example illustrates how fortunate those Islamic brothers and sisters are who fill in their Madanī In'āmāt booklets. This is a sworn statement by an Islamic brother of Hyderabad (Bāb-ul-Islam, Sindh): In Rajab-ul-Murajjab 1426 AH I was blessed with the amazing vision of the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم in a dream. His blessed lips moved as flowers of mercy emerged from them, the sacred words uttered were, 'Allah عَزَّوَجَلَّ will forgive anyone who punctually does Fikr-e-Madīnāh about Madanī In'āmāt this month.'

*Madanī In'āmāt kī bhī marhabā kyā bāt hai
Qurb-e-Haq kay t̤alibaun kay wāsiṭay sawghāt hai*

*How amazing 'Madanī In'āmāt' are
A gift for the seekers of Allah's closeness*

صَلُّوْا عَلَى الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلٰی مُحَمَّد

Does an Islamic sister have to observe veil with her teacher?

Question: Do Islamic sisters have to observe veil with non-Maḥram teachers?

Answer: Yes. For example, if a girl used to be taught the Holy Quran in her childhood by a non-Maḥram man and she has now reached puberty, then it is Farḍ for her to observe veil with him. A'lā Ḥaḍrat, Imām-e-Aḥl-e-Sunnat, scholar of Sharī'aḥ, guide of Ṭarīqah, Ash-Shāḥ Imām Aḥmad Razā Khān عليه رحمته الرحمن stated: As far as observing veil is concerned, there is no difference between a teacher, non-teacher, scholar, non-scholar, Murshid.

(Fatāwā Razawīyah, vol. 23, pp. 639)

Veil between a Pīr (spiritual guide) and his female disciple

Question: Does a female disciple have to observe veil with her spiritual guide?

Answer: Yes. A woman must observe veil with her non-Maḥram spiritual guide. My master A'lā Ḥaḍrat, Imām-e-Aḥl-e-Sunnat, scholar of Sharī'aḥ, guide of Ṭarīqah, Ash-Shāḥ Imām Aḥmad Razā Khān عليه رحمته الرحمن stated: In terms of observing veil, the verdict for a non-Maḥram Shaykh [spiritual guide] is the same as for any other non-Maḥram man. *(Fatāwā Razawīyah, vol. 22, pp. 205)*

A woman cannot kiss the hand of a non-Maḥram spiritual guide

Question: Can an Islamic sister kiss the hand of her spiritual guide?

Answer: It is Ḥarām for an Islamic sister to kiss the hand of her non-Maḥram spiritual guide. If the spiritual guide does not prohibit this, then he is a sinner too. Here is an example of how our Greatest and Holiest Prophet صلى الله تعالى عليه وآله وسلم used to make women perform Bay'at: Mother of all believers Sayyidatunā 'Āishah Ṣiddīqah رضي الله تعالى عنها said, 'The Prophet of Raḥmah, the Intercessor of Ummah,

the Owner of Jannah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ made women perform Bay'at; he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would say to them, 'Go! I have accepted your Bay'at.' I swear by Allah عَزَّوَجَلَّ! The sacred hand of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ never touched the hand of a woman whilst conducting Bay'at.' (*Sunan Ibn Mājah, vol. 3, pp. 398, Ḥadīṣ 2875*)

Sayyidatunā Umaymah Bint-e-Ruqayqah رَضِيَ اللهُ تَعَالَى عَنْهَا says: I went to the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ with a few women to perform Bay'at. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'إِنِّي لَا أَصَافُحُ الْيَسَاءَ' *I do not shake hands with women.* (*Sunan Ibn Mājah, vol. 3, pp. 398, Ḥadīṣ 2874*)

The punishment for shaking hands with women

There is severe punishment for a spiritual guide to just shake hands with his female disciples let alone allowing them to kiss his hands. Faqīḥ Abul Layṣ Samarqandī رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ reports: A man who shakes the hand of a non-Maḥram woman in this world will come on Judgement Day with his hands tied to his neck with chains of fire.

(*Qurra-tul-'Uyūn ma' Rauḍ-ul-Fāiq, pp. 389*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Can women exit their homes to learn the Quran?

Question: It is necessary to recite the Holy Quran properly, so can an Islamic sister exit her house for this purpose?

Answer: It is better for her to learn from a Maḥram male family member; otherwise, in case of necessity, she can exit her house to learn from an Islamic sister, but only if she fulfils the requirements of veil.

Fruit of perseverance

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! Dawat-e-Islami's Madanī environment, especially Madanī Qāfilāḥs, provide opportunities to learn Islamic knowledge and Sunnaḥs. Joining Dawat-e-Islami's Madanī environment creates astonishing transformations which amaze others. Here is a blessed Madanī example of Dawat-e-Islami's Madanī environment; this is a summarised statement by an Islamic sister from Bāb-ul-Madīnah (Karachi): Before being blessed with Dawat-e-Islami's Madanī environment, I was extremely talkative, I loved joking around, and ridiculing people was my favourite hobby. I was not at all punctual in my daily Ṣalāḥ. On Mondays, a few Islamic sisters used to come to my home to preach about good deeds but I and my two sisters would not pay much attention. In fact, sometimes we would hide in the kitchen to avoid them. If my mother realised she would explain to us that the poor Islamic sisters had made the effort to walk to our house and that we should at least have the courtesy to listen, and be considerate because they were humans just like us. The perseverance of those Islamic sisters was praiseworthy. Despite our insensitive behaviour, they continued their Madanī endeavours without losing hope.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! Finally, one day they succeeded in convincing my elder sister to enrol in a Dawat-e-Islami Madrasa-tul-Madīnah teaching course. During this course, my elder sister's mind became more and more Madanī as the days went on. Watching her gradual transformation made my other sister and me interested as well, and one day we also decided to join the teaching course. By Allah's grace, as time went by, all three sisters became Madanī sisters, began to wear a Madanī Burqa', and whilst progressing in Dawat-e-Islami's Madanī work, today, I am responsible for 'Alāqāī Mushāwarat and trying to spread the message of goodness amongst Islamic sisters.

*Tumhayn luṭf ā jāye gā zindagī kā
Qarīb ā kay daykho zarā Madanī Māḥaul*

*You will begin to enjoy life
Just come close and observe the Madanī environment*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Spiritual reward of a year's worship for every word

Islamic sisters! This Madanī example holds a lesson for those Islamic sisters and brothers who make comments such as: ‘No one listens to us! I’ve been making individual effort on him/her for ages, but nothing happened!’ I would politely like to remind them that ‘our job is to preach, convincing is not our responsibility.’ If we continue our personal preaching efforts without losing spirit, then *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ* one day, we will witness the positive consequences of our endeavours, and even if we do not, then *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ* at least, we will earn spiritual reward for preaching goodness.

Sayyidunā Mūsā Kalimullāh عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ humbly asked Allah عَزَّوَجَلَّ, ‘O Allah عَزَّوَجَلَّ! What is the reward for anyone who calls his brother towards good and prohibits him from evil?’ Allah عَزَّوَجَلَّ answered, ‘I grant him the reward of one year’s worship for each and every word he speaks and I feel shyness to punish him in Hell.’

(Mukāshafa-tul-Qulūb, pp. 48)

Woman learning from her spiritual guide

Question: Can an Islamic sister acquire knowledge from her spiritual guide?

Answer: With some conditions. My master A’lā Ḥaḍrat, Imām-e-Aḥl-e-Sunnat, scholar of Sharī’ah, guide of Ṭarīqah, Ash-Shāh Imām

Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن said: If she wears thick and loose clothing, not a thin (garment) that reveals the colour of her body or hair, or tight (clothes) that reveal the shapes of her body; and she is not alone with him; and the spiritual guide is not young (he is so old that there is no chance of the spiritual guide and the female disciple being sexually aroused); in short, if there is no unlawful behaviour at the present time or risk of it in the future, then there is no harm in visiting him or inviting him in order to learn religious knowledge (and) matters of the Divine path.

(Fatāwā Razawīyyah, vol. 22, pp. 240)

Can a woman speak to her spiritual guide?

Question: Can an Islamic sister talk to her non-Maḥram spiritual guide or other men?

Answer: Only if necessary. My master A'lā Ḥaḍrat, Imām-e-Aḥl-e-Sunnat, scholar of Sharī'ah, guide of Ṭarīqah, Ash-Shāh Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن explains the various aspects of this issue: She can talk to all her Maḥārim men; and if necessary, in the absence of any risk of an unlawful and indecent act, and if both are not alone and she wears a veil, then (she can talk to) some of non-Maḥram men as well. *(Fatāwā Razawīyyah, vol. 22, pp. 243)*

One should avoid speaking to one's spiritual guide without his permission and should not compel him to speak either because he might feel it more appropriate to abstain from speaking.

A female disciple speaking to her spiritual guide on the phone

Question: Can an Islamic sister request her spiritual guide via phone to pray for solutions to her personal problems?

Answer: Yes, she can. However, she should speak to her non-Maḥram spiritual guide (or any other non-Maḥram male in case of necessity) in a dull and non-soft tone, her manner of speech should not be informal. *(Taken from Rad-dul-Muḥtār, vol. 2, pp. 97)*

Fulfilling these requirements is very difficult, therefore, it is better if she conveys her problems to her spiritual guide via a Maḥram male. A female disciple is not even allowed to speak to her non-Maḥram spiritual guide unnecessarily. For example, they cannot even talk only to say Salām and enquire about each other's health etc. because this is not necessary.

How a woman should answer the phone

Question: Can an Islamic sister answer a phone call made by a non-Maḥram man?

Answer: Yes, but with the same precautions. In other words, she must not speak softly. Instead of repeating 'hello' again and again softly she should ask 'who is it?' in a blunt voice.

This is actually quite a delicate situation because it is possible that the male on the receiving end of the phone wants to speak to a man of the house and leaves his name and message and wants you to tell him an appropriate time to phone back. Also, Allah عَزَّوَجَلَّ forbid, he could get offended by a bashful and practising Islamic sister's blunt tone, and if he is ill-mannered due to being ignorant of Islamic rulings, he might react rudely. Some Islamic brothers have explained their experiences of speaking to non-Maḥram women on the phone in a blunt and non-soft voice and hearing such responses from them, 'Maulānā! Why are you getting angry!'

Anyhow, it is safest to use an 'answering machine' with this message recorded in a male voice, 'Please record your message'. Later, the

men of your house can listen to any messages left by other men at their own convenience. The following is verse 32 of Sūrah Al-Aḥzāb (part 22) regarding the Ummahāt-ul-Mu`minīn speaking to non-Maḥram men:

يٰۤاَيُّهَا النِّسَاءُ الَّذِيْنَ لَسْتُنَّ كَاَحَدٍ مِّنَ النِّسَاءِ اِنْ اَتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ
فَيَطْغَعَ الَّذِيْ فِيْ قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوْفًا ﴿٣٢﴾

O the wives of the Prophet! You are not like any other women. If you really fear Allah, do not speak softly lest the one in whose heart is a disease should feel tempted, and speak good words.

[Kanz-ul-Īmān (Translation of Quran)] (Part 22, Sūrah Al-Aḥzāb, verse 32)

The unfortunate worshipper and young girl

Question: Do women and saints have to be cautious of each other?

Answer: Both should be cautious of each other. No one should rely on his or her Nafs. On page 454 of the 561 page ‘Malfūzāt-e-A’lā Ḥaḍrat’ published by Dawat-e-Islami’s publication department Maktaba-tul-Madīnah, my master A’lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ stated: Whoever relies on his Nafs has relied on a very big liar. (Al-Malfūz)

The following is a thought-provoking story highlighting the devil’s tricks for trapping and ruining humans: In the Banī Isrāīl, once there was an extremely pious man. One day 3 local brothers approached him and informed him of their intention to embark on a journey and that they wished for him to take care of their younger sister till their return. The worshipper apologised because he was scared that this would lead to sin, but the brothers insisted, so eventually he agreed. However, he advised them to make her reside in a nearby

house instead of his home. So this is what happened. The worshipper would leave some food outside his doorstep and she would take it and eat. A few days later, the devil instilled sympathy into the worshipper's heart and made him think, 'She is a young girl and has to come outside for her food, what if an indecent man acts mischievously with her! I think it is best if I leave the food outside her house rather than my own, I will receive a lot of reward for this deed.' So he began to leave the food outside her door instead of his own. A few days later, the devil aroused sympathy in the worshipper again, 'The poor girl sits there all alone quietly, what harm is there in giving her a bit of company with the intention of reducing her loneliness! This is a good deed, you are a pious man, you can control your Nafs, your intention is good, she is like your sister.' So he began to engage in conversation with her.

The young girl's soft voice began to arouse excitement inside the worshipper's heart. The devil incited him even more, until eventually they committed the sin of fornication. The girl even bore a child. Then devil began to frighten the worshipper, 'If her brothers find out about the child you will be disgraced; if you want to save yourself from being humiliated, then kill the baby and bury it.' The devil successfully convinced the worshipper. Then immediately the devil made him contemplate, 'What if the girl tells her brothers? It is safer if you kill them both.' The worshipper brutally murdered both the girl and the baby and dumped them in a pit in that same house. When the three brothers returned from their journey, the worshipper pretended to sympathise with them, 'Your sister has died; come and pray Fātiḥah at her grave.' He lied to them and showed them a grave in the cemetery telling them that it was their deceased sister's grave. The grieving brothers prayed Fātiḥah and left the cemetery. At night, the devil appeared in dreams of each of the

brothers as a traveller and informed them about the worshipper's ill deeds, he even pointed out where the bodies were buried. When all three brothers awoke, they shared their dreams with each other.

They came to the place that was identified to them in their dreams and when they dug it up, they discovered the murdered bodies of their sister and her baby. The three brothers seized the worshipper. He confessed to his sins. The brothers lodged a complaint in the court of the king. The worshipper was dragged out of his worship-place and sentenced to be hanged. When he was brought to the gallows, the devil appeared and said, 'Recognise me! I am the devil who made you misbehave with that woman and led you to this final stage of humiliation, but do not worry I can save you, just do as I say.' The worshipper was prepared to do anything to save his life. 'I will do anything you say', he said. The devil instructed, 'Deny Allah (عَزَّوَجَلَّ) and become an unbeliever.' The unfortunate worshipper replied, 'I deny Allah (عَزَّوَجَلَّ) and become an unbeliever.' The devil instantly disappeared and the unfortunate worshipper was executed at the gallows. *(Summarised from: Tilbīs-e-Iblīs, pp. 38-40)*

Lust led him unbelief

Did you see? The most dangerous and worst weapon of the devil for destroying men is 'women'. The ill-fortuned worshipper was first prepared to look after the young girl and then fell for the devil's trap and began to place her food to her doorstep. In other words, the worshipper only gave the cunning devil one finger but the devil grabbed his whole hand. Eventually, he made the worshipper deny Allah (عَزَّوَجَلَّ) and die a humiliating death by being executed at the gallows. Following his lust led him to unbelief.

Sayyidunā Abū Dardā رَضِيَ اللهُ تَعَالَى عَنْهُ very rightly said, 'Satisfying lust for a single moment leads to long grief.' Undoubtedly, observing

veil with strangers and non-Maḥram relatives leads to the prosperity of both worlds. Informal relationships between men and women could lead to extremely dangerous consequences. The story of this ill-fortuned worshipper also teaches us that indecent behaviour with women sometimes leads to murder and disgrace. There will constantly remain a strong possibility of both individuals suffering painfully and ruining their faiths.

Ker lay taubāḥ Rab kī rahmat ḥay baṛī

Qabr mayn warnāḥ sazā ḥogī kaṛī

Repent! Allah's mercy is immense

Otherwise, the torment of the grave will be intense

What if a scholar's daughter does not observe veil?

Question: These days even daughters of some scholars do not observe veil properly!

Answer: Even if you see a scholar's or spiritual guide's daughter not wearing a veil, then for the sake of Allah عَزَّوَجَلَّ, do not use this as proof to destroy your afterlife, and do not indulge in any Bud-Gumānī [i.e. ill opinion] about the scholar or qualified spiritual guide either. We are living in very testing times. These days, very few children are obedient. A scholar or spiritual guide can only discipline his children within the boundaries of Shari'ah. In some cases, they can punish them as well, but they cannot kill them! It is possible that the scholar or spiritual guide might have fulfilled his legal obligation of counselling his daughters.

The agonising consequence of a scholar

Question: These days if a scholar or spiritual guide's family does not act according to Shari'ah, then community members insult him

with comments such as: *‘These people preach to the community but not to their own families’*.

Answer: People who unnecessarily suspect and oppose scholars and Mashāikh are unfortunate. You must remember that preaching and advising is, of course, the duty of scholars, but guiding people, changing their hearts and reforming wicked humans is under the omnipotence of Allah عَزَّوَجَلَّ. If any scholar or spiritual guide, in fact any Muslim, does not make all necessary attempts to reform his children, then he is definitely making a mistake but we do not have the right to offend him unless Shari’ah permits. Scholars and non-scholars alike must fear Allah’s wrath. The following is an admonitory story.

Sayyidunā Mālik Bin Dīnār عَلَيْهِ رَحْمَةُ اللَّهِ الْعَظِيمَا said: It is reported that in Banī Isrāīl, there was a scholar who used to gather people and preach to them in his home. One day, the scholar’s young son gestured to a beautiful girl. His father saw him and said, ‘Son! Be patient!’ As soon as the scholar said this he fell flat on his face and suffered a severe injury to his head. Allah عَزَّوَجَلَّ instructed the Prophet (عليه السلام) of that era to go and inform that scholar: I will never let a Ṣiddīq (saint of the highest rank) be born amongst your progeny; was it enough frustration for My sake just to say; *‘Son be patient’*. (In other words, why did he not take a hardline on his son and why did he not prevent him properly to avoid this sin?)

(*Hilya-tul-Awliyā, vol. 2, pp. 422, Hadīṣ 2823 – summarized*)

Should women perform ‘Umrah or not?

Question: In Ramadan-ul-Mubārak, can a woman perform ‘Umrah with her husband or any reliable Maḥram?

Answer: Yes, she can. However, ‘Umrah is not Farḍ or Wājib, therefore, it is not a sin if a woman does not perform it. It is worth-

thinking about the fact that these days it is almost impossible for women to avoid unveiling and mixing with men during ‘Umrah, especially in Ramadan-ul-Mubarak. For this reason, I suggest that women should avoid performing ‘Umrah or Nafl Hajj. However, if an Islamic sister is well aware of the proper method of veiling and can fulfil its requirements and avoid mixing with men, and she can book a separate flat or room for her, then there is nothing wrong with such a woman performing ‘Umrah or Nafl Hajj.

Unfortunately! Most of the time these days non-Mahram men and women reside together in the same room of rented apartments in Haramayn Tayyibayn [i.e. Makkah and Madinah]. The same happens in Minā and ‘Arafāt tents. Modest Islamic brothers and sisters who have Madanī mindset of observing Shar’ī veil face a severe test in these situations. If an Islamic sister intends to perform ‘Umrah or a Nafl Hajj simply for the pleasure of Allah ﷻ, then she can give the money that she would have spent on this virtuous deed to a desperate individual, severely ill patient, unemployed person, or debtor, or severely needy person instead, with the intention of acquiring spiritual reward, and thereby accumulate a priceless treasure of spiritual reward for herself and also earn the prayers of a grief-stricken heart.

Pa-ay ‘Naykī kī da’wat’ Tū jahān rakḥay mager ay kāsh!

Mayn khuwābaun mayn pōhanchtā hī rahūn akṣar Madīnay mayn

For the sake of ‘preaching good’ send me wherever You want but I wish

I visit Madīnah regularly in my dreams

Mother of believers never stepped outside her home

Question: Can you give an example of any famous pious woman who did not perform Nafl Hajj? Is there any example of female pious saint who did not come out to perform Nafl Hajj?

Answer: Yes, there is an example of a pious lady who did not perform Nafl Hajj despite the fact that conditions were a lot safer in that era compared to ours. Umm-ul-Mu`minīn Sayyidatunā Sawdah رَضِيَ اللهُ تَعَالَى عَنْهَا had already performed her Farḍ Hajj. When she رَضِيَ اللهُ تَعَالَى عَنْهَا was asked about a Nafl Hajj and ‘Umrah, she رَضِيَ اللهُ تَعَالَى عَنْهَا replied, ‘I have performed the Farḍ Hajj; my Lord عَزَّوَجَلَّ has commanded me to remain in my home; I swear by Allah عَزَّوَجَلَّ, now only my corpse shall leave this house.’ The reporter said, ‘I swear by Allah عَزَّوَجَلَّ! After that till her last breath, she رَضِيَ اللهُ تَعَالَى عَنْهَا never stepped outside her home.’ (Tafsīr Ad-Dur-rul-Manšūr, vol. 6, pp. 599)

May Allah عَزَّوَجَلَّ have mercy on her and forgive us without accountability for her sake!

If that is the caution of Umm-ul-Mu`minīn رَضِيَ اللهُ تَعَالَى عَنْهَا regarding veil in that sacred era, then every bashful veiling Islamic sister can understand what kind of pre-cautious life she should live in today’s unfavourable circumstances in which the whole concept of veiling is dying out, men and women do not despise casual socialisation and unlawfully looking at each other, مَعَافَاةَ اللهِ عَزَّوَجَلَّ.

Reason for women being forbidden to enter a Masjid

Question: Why have women been prohibited to offer congregational Ṣalāh in a Masjid?

Answer: The sanctity of the veil is a strong issue in Islamic law. During the apparent lifetime of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ women attended the Masjid for congregational Ṣalāh, but the later honourable scholars رَحِمَهُمُ اللهُ تَعَالَى prohibited this due to changes in circumstances. This was prohibited despite the fact that women used to stand in the last row of the Masjid. The respected jurists رَحِمَهُمُ اللهُ تَعَالَى stated: If men, children, eunuchs and women are

present in a congregation (for Ṣalāḥ) then the rows will be arranged like this; the male row first, then the children's row, then the eunuchs' row and then the women's row.'

(Durr-e-Mukhtār, vol. 2, pp. 377; Bahār-e-Sharī'at part 3, pp. 133)

Even whilst veiled, Islamic sisters should refrain from attending the public gatherings where men and women mix together. Regarding this, my master A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ stated: What better public gathering is there than in a Masjid and what better Satr [i.e. veil] is there (than in the Masjid during Ṣalāḥ) where men have their backs facing women (in Ṣalāḥ), they (i.e. men) cannot face them and are also commanded to refrain from standing up after the Salām until the women have left (the Masjid). However, in the beginning, scholars initially stated some precautionary conditions but when irreligiousness spread (and the sins of unveiling became widespread) they totally prohibited it (i.e. the presence of women in Masājid).

(Fatāwā Razawīyāh, vol. 22, pp. 229)

My master A'lā Ḥaḍrat, Imām-e-Aḥl-e-Sunnat, Maulānā Shāḥ Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ stated on another occasion: Mother of believers Sayyidatunā 'Āishah Ṣiddīqah رَضِيَ اللهُ تَعَالَى عَنْهَا said in her times: If the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ had seen the things that women do today then he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would surely have prohibited them from attending the Masjid, just like the women of Banī Isrāīl were prohibited. Gradually, scholars began to prohibit the attendance of women in Masājid from the second generation of Muslims (Tābi'in). Initially, they prohibited young women and later they prohibited the elderly women as well. Initially, they were only prohibited in the daytime but later they were prohibited even in the night; eventually, there was a total prohibition for all women at all times.

Were the women of that generation indecent, singers, dancers and shameless? And are women today pious? Or was the number of

shameless women higher (than pious women) in those days; and is the number of pious women higher (than sinners) today? Or were there no spiritual blessings in those generations but there are now, or were there lesser blessings back then but a lot more now? Definitely not. In fact, the truth is the total opposite of this. Today, if there is one pious woman, then in those days, there were a thousand, if there was one sinner in that generation, then today, there are a thousand, today, if there is only one part of blessings, then in those days there were a thousand parts.

The Noble Prophet ﷺ said: *‘لَا يَأْتِي عَامٌ إِلَّا وَالَّذِي بَعْدَهُ شَرٌّ مِنْهُ’*
Every following year will be worse than the previous one.

In fact, Imām Akmaluddīn Bābartī stated in his book *‘Ināyah: Amīr-ul-Mu`minīn Sayyidunā Fārūq-e-A`zam رَضِيَ اللَّهُ تَعَالَى عَنْهُ* prohibited women from entering the Masjid, so they complained to Umm-ul-Mu`minīn Sayyidatunā ‘Āishah Ṣiddīqah رَضِيَ اللَّهُ تَعَالَى عَنْهَا, but she رَضِيَ اللَّهُ تَعَالَى عَنْهَا supported his opinion and replied, ‘If these were the (turbulent) circumstances in the Beloved Prophet’s time then he ﷺ would not also permit women to attend the Masjid.’
(Fatāwā Razawīyah referenced, vol. 9, pp. 549)

Women who wish to offer congregational Ṣalāh in a Masjid or wish to perform ‘Umrah and Nafl Hajj should think carefully about the foregoing Fatwā by my master A’lā Ḥaḍrat رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ. Due to changes in social conditions, women were forbidden to enter such a safe place as a Masjid to perform such a great religious deed as the Farḍ Ṣalāh with non-Maḥram men despite wearing the full veil. This verdict is centuries old; these days, things are worsening day by day. The entire concept of the Shar’ī veil is becoming extinct. In fact, I would exaggeratedly say that in these extremely delicate times even if a woman is concealed behind 1000 veils, this is still not enough.

Grave opened after 15 days

Islamic sisters! It is my Madanī suggestion that you always remain affiliated with Dawat-e-Islami's Madanī environment. **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** you will prosper in both worlds. What can I say about the spiritual benefits of Dawat-e-Islami's Madanī environment! No doubt, good company produces its effect. Life aside, sometimes death can be worth envying. The following is an example of such death, please read and envy.

This is a summary of a statement by an Islamic brother from 'Aṭṭārābād (Jacobabad, Bāb-ul-Islam, Sindh). My mother entered the Qādiriyyah, Razawiyyah, 'Aṭṭāriyyah spiritual order and became an 'Aṭṭāriyyah in about 2004. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ** Due to the blessings of Dawat-e-Islami's Madanī environment, she became punctual in her five daily obligatory Ṣalāḥs as well as made a routine of offering Nafl Ṣalāḥs regularly. On the morning of 17 Ṣafar-ul-Muḥarrar 1430 AH (February 13, 2009), my beloved mother woke me up for Ṣalāt-ul-Fajr and began to offer her own Ṣalāt-ul-Fajr. When I returned after finishing my Ṣalāḥ, I noticed that my mother was still on her prayer-mat. A short while later, she repeated her Wuḍū and began to offer Ṣalāt-ul-Ishrāq. When she prostrated in the first Rak'at, she did not raise her head. We thought that maybe our mother had fallen asleep whilst offering Ṣalāḥ, but when we shook her to wake her up, she dropped to one side. We got scared and saw that her soul had departed from her body, **إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رُجْعُونَ**.

I feel that my mother benefitted from her connection with the king of Baghdad Ghauṣ-e-A'ẓam **عَلَيْهِ رَحْمَةُ اللّٰهِ الْكَثْرَة** and Dawat-e-Islami's Madanī environment. She was very fortunate to have passed away whilst prostrating to Allah **عَزَّوَجَلَّ**. She was showered with more blessings. After her death her face was radiant. Approximately 15 days after her death, on Saturday, 2 Rabī'un-Nūr 1430 AH (February 28,

2009), a stone slab fixed inside her grave fell down, filling the grave with soil. When we opened her grave in order to repair the damaged area, the fragrance of roses filled the air. We were also elated to witness a faith-refreshing spectacle; my mother's body and shroud were safe. When we removed the soil from her grave my brother touched our beloved mother's feet, her skin was soft just like any living human being. My beloved father said, 'When I removed the shroud from her face it was even more radiant than before.'

The Islamic brother further stated, 'Amazingly, the slabs that fell into her grave had not harmed my beloved mother's blessed fresh dead body because her body had moved towards the wall of the grave as if she had moved in that direction herself or had been moved there by someone, even though we had placed her body in the centre of the grave.'

Daḥān maylā naḥīn ḥotā badan maylā naḥīn ḥotā

Khudā kay pāk bandaun kā kafan maylā naḥīn ḥotā

Their faces and bodies are not stained

The shrouds of Allah's sincere friends are not stained

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Man is influenced by the company he keeps

Islamic sisters! Man is influenced by the company he keeps. If a sesame seed is placed in the petals of a rose, it acquires the rosy colour and fragrance. Similarly, by the blessings of joining the Madanī environment of Dawat-e-Islami, a global & non-political movement for the propagation of Quran and Sunnah, even a worthless stone turns into a precious sparkling diamond by the mercy of Allah عَزَّوَجَلَّ and His Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and departs from this world

in such a glorious way that others develop a desire to emulate and aspire to similar death.

The faith-refreshing departure of the female devotee of Rasūl from the world, the fragrance of rose emanating from her grave after it was necessarily opened after the burial, her safe shroud and body, are all favours from the unseen [Ghayb] for the truth of the Aḥl-us-Sunnah creed. May Allah ﷺ grant that fortunate Islamic sister prosperity on the Ṣirāt bridge, Resurrection Day, the Deed-scales and grant her the Beloved Prophet's neighbourhood in Jannat-ul-Firdaus, and may He ﷺ accept all these prayers for the biggest of sinners 'Aṭṭār.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Ẓāt āp kī to raḥmat-o-shafqat ḥay sar-basar

Mayn gercheḥ ḥūn tumḥārā khaṭā-wār Yā Rasūlallāh

You are an epitome of mercy and compassion

Even though I fail to obey you, O Allah's Prophet

World has progressed tremendously!

Question: Some people say, 'The world has progressed tremendously, you should not emphasize the issue of the veil these days!'

Answer: No command of Allah ﷺ and His Prophet ﷺ is beyond the capability of any Muslim. Allah ﷺ stated in the 286th verse of Sūrah Al-Baqarah (part 3):

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ط

Allah does not burden anyone, but to the extent of his strength.

[Kanz-ul-Īmān (Translation of Quran)] (Part 3, Sūrah Al-Baqarah, verse 286)

However, the full proper veil will definitely be difficult for the Nafs of those women who are used to unveiling.

If husband prevents wife from appearing before brother-in-law...

Question: What should a wife do if her husband forbids her from appearing in front of her brother-in-law, etc.? Some family members provoke wives against their husbands with comments like, ‘*He is too strict, demand a divorce*’, etc. What is the ruling for such people?

Answer: A wife must obey her husband. My master A’lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said: If a woman fulfils all the requirements of the veil, wearing thick clothes that conceal every single hair from head to toe excluding her face, both palms and both soles, then it is permissible for her to appear in front of her brothers-in-law. However, if her husband prohibits her from appearing in front of them and gets upset because of this act of her, then in this case (due to her husband’s command) it will still be Ḥarām for her to appear in front of non-Maḥram men (even when wearing a veil). If the woman does not obey her husband, she will face Allah’s wrath. For as long as her husband is displeased with her, not a single of her Ṣalāḥs will be accepted; Allah’s angels will curse her; if she asks for a divorce, she will be a hypocrite (Munāfiqah). Those provoking the wife into demanding a divorce from the husband are the beloveds of Satan.

(*Fatāwā Razawiyyah*, vol. 22, pp. 217)

Wives that quarrel with their husbands over trivial things should study the following seven narrations, tremble with fear of Allah عَزَّوَجَلَّ, seek pardon from their husbands and obey and serve them for the prosperity of their afterlife.

7 Sayings of Mustafa ﷺ

1. There are 3 people whose Ṣalāḥ is not lifted above their ears; the slave who has run away from his master until he returns, the woman that sleeps whilst her husband is displeased with her, the Imām who leads a community that is not pleased with his Imāmat due to a fault in him.¹
2. There are 3 people whose Ṣalāḥ does not rise a single hand-span above their heads; the first is the Imām already mentioned, the woman who sleeps whilst her husband is displeased with her, two (Muslim) brothers who have fallen out with each other (broken ties with each other without a valid Islamic reason).²
3. There are 3 people none of whose Ṣalāḥ is accepted and neither do any of their virtuous deeds rise to the sky; an intoxicated person until he becomes sober, a woman whose husband is displeased with her until he is pleased, a slave who has run away from his masters until he gives himself under their control having returned.³
4. When a husband calls his wife to his bed and she refuses (without a valid reason) and he spends the night displeased, then angels curse her till morning.⁴

The renowned commentator, Ḥakīm-ul-Ummat Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ الْمَلَكَانِ stated regarding this Ḥadīṣ: ‘This Ḥadīṣ specifically mentions wives being called in the night, because it

¹ Sunan-ut-Tirmizī, vol. 1, pp. 375, Ḥadīṣ 360

² Sunan Ibn Mājah, vol. 1, pp. 516, Ḥadīṣ 971

³ Al-Mu’jam-ul-Awsaṭ, vol. 6, pp. 408, Ḥadīṣ 9231; Al-Iḥsān bittartīb Ṣaḥīḥ Ibn Ḥibbān, vol.7, pp. 370, Ḥadīṣ 5331

⁴ Ṣaḥīḥ Bukhārī, vol. 2, pp. 388, Ḥadīṣ 3237

is at night that a husband usually stays and sleeps with his wife rather than in the day, but even if a husband calls his wife during the day and she does not comply, then angels curse her till evening. The curse of the night ends in the morning, because in the morning the husband goes to work and therefore, his previous night's anger vanishes or decreases.' (*Mirāt, vol. 5, pp. 91*)

5. If a woman goes out of her husband's house (without a valid Islamic reason) whilst he disapproves, then every angel in the sky curses her until she returns and everything other than jinns and humans that she passes by will curse her.¹
6. The woman who asks her husband for a divorce without a valid Islamic reason (i.e. without a severe compulsion), then she will not even be allowed to smell the fragrance of Paradise.²
7. If a husband commands his wife to carry a rock from a yellow mountain to a black mountain and to carry a rock from a black mountain to a white mountain, then she should obey him.³

The renowned commentator, Ḥakīm-ul-Ummat Muftī Aḥmad Yār Khān عَلَيهِ رَحْمَةُ اللّٰهِ الْكَرِيم explained this Ḥadīṣ: This is an exaggerated blessed statement, black and white mountains are not situated close to each other. In fact, they are situated far from one another, so this Ḥadīṣ means that however difficult a task a husband instructs his wife to do (within the boundaries of Islamic law) she must comply. Carrying a rock from a black mountain to a white mountain is extremely difficult because it is a journey with a heavy weight. (*Mirāt, vol. 5, pp.106*)

¹ Al-Mu'jam-ul-Awsaṭ, vol. 1, pp. 158, Ḥadīṣ 513

² Sunan-ut-Tirmizī, vol. 2, pp. 402, Ḥadīṣ 1191

³ Al-Musnad lil-Imām Aḥmad Bin Ḥanbal, vol. 9, pp. 353, Ḥadīṣ 24525

Is the right of a husband greater or the right of parents?

Question: Can you explain the duties of a wife in detail? Does a woman's husband have more right over her than her parents?

Answer: My master A'lā Ḥaḍrat, Imām-e-Aḥl-e-Sunnat, Maulānā Shāḥ Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ explained the duties of a wife: The marital right of a husband over his wife is the greatest of all rights, after the rights of Allah عَزَّوَجَلَّ and His Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, it is even greater than her parents' right. Obeying his instructions in these matters and safeguarding his honour is her important duty. She cannot visit anyone other than her Maḥārim relatives without his permission. If she has to visit her parents (without permission) then she can visit them once every eight days, from morning to evening. She can visit her brothers, sisters, uncles, aunties once a year. She cannot go anywhere at night without permission (even her parents' home). (With her husband's permission, she can visit these people every day, even at night) The Noblest Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: If I commanded anyone to prostrate to anyone other than Allah عَزَّوَجَلَّ then I would command a wife to prostrate to her husband. Another Ḥadiṣ states: If blood and pus flow from a husband's nostrils and reach his heels and his wife licks his body clean, then she will still not have fulfilled her duty to him.

(Fatāwā Razawīyyah, vol. 24, pp. 380)

Husband's duties towards his wife

Question: Explaining a wife's duties is common, but it is uncommon for people to talk about a husband's duties! Are there duties that a husband must fulfill towards his wife?

Answer: Yes of course, just as Islam has established duties for wives regarding their husbands, similarly, there are duties for husbands regarding their wives; such as providing for her (i.e. arranging food

and accommodation etc. for her), paying her Maḥr, good treatment, teaching her about pious deeds, emphasising the veil, modesty and shame, keeping her happy in every permissible matter; all these are a husband's duties towards his wife.

My master A'lā Ḥaḍrat, Imām-e-Aḥl-e-Sunnat, Maulānā Shāḥ Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ was asked: What are the duties of a husband towards his wife? He رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ answered, 'Providing (food, clothing and home) to her, Maḥr, good treatment, educating and emphasising her about pious deeds, modesty and veil, and prohibiting and frightening her from the opposite of these, encouraging her in permissible deeds, and if he is blessed with the ability to follow the Sunnah of Allah's friends, then he should tolerate her misbehaviour in issues excluding Islamic prohibitions, this is a great deed, although this is not one of his duties (i.e. he should not be lazy in prohibiting her from things that Islam has prohibited, but if his wife hurts him about other matters, then being patient is a great deed. However, this is not one of her rights).

(Fatāwā Razawiyyah, vol. 24, pp. 371)

How to create peaceful environment at home

Question: From an Islamic perspective, how should a husband and wife live together so that feuds, disputes etc. do not take place?

Answer: A husband and wife should live together with tolerance and love, both should be mindful of each other's rights, and fulfill their individual duties. A husband should not treat his wife like a 'slave', because even though Allah عَزَّوَجَلَّ made husbands the masters of their wives, He عَزَّوَجَلَّ also said:

And treat them with kindness.

وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ^ع

[Kanz-ul-Īmān (Translation of Quran)] (Part 4, Sūrah An-Nisā, verse 19)

The Revered and Renowned Prophet ﷺ stated, ‘The good men amongst you are those who are good to their wives.’

(Sunan Ibn Mājah, vol. 2, pp. 478, Ḥadīṣ 1978)

A man should constantly advise his wife to do good deeds and teach her essential knowledge, he should take care of her food and drink. If he ever dislikes anything she does, he should be patient, if he reacts harshly, he might make her stubborn and make matters worse.

Two sayings of Mustafa ﷺ

1. Woman has been created from a rib, she can never be straight for you, if you want to live with her then live with her as she is, if you try to straighten her you will break her, and breaking is divorce. *(Ṣaḥīḥ Muslim, pp. 775, Ḥadīṣ 1468)*
2. A Muslim man must not bear malice (i.e. hatred and enmity) with his Muslim wife, if he does not like any of her habits, then he will like another. *(Ibid, Ḥadīṣ 1469)*

This means that if he dislikes one or two traits of his wife then there must surely be a few that he likes, therefore, he should focus on the good ones and continue to endeavour to appropriately remove the disliked ones.

Too much salt

Here is a faith-refreshing story about a fortunate husband who was patient when his wife did something that annoyed him. Read and rejoice. This story is extracted from page 164, part 2, of the 472-page book ‘*Bayānāt-e-‘Aṭṭāriyyah*’ published by Dawat-e-Islami’s publication department Maktaba-tul-Madīnah: A man’s wife put too much salt in his food. He was very angry but controlled his anger

while thinking to himself, ‘I make mistakes all the time. Today if I treat my wife harshly for her mistake then maybe Allah ﷺ will punish me for my mistakes on Judgement Day.’ So in his heart, he forgave his wife. After his death someone saw him in a dream and asked, ‘What did Allah ﷺ do with you?’ He replied, ‘I was about to be punished for my many sins but then Allah ﷺ said to me, ‘My bondwoman put too much salt in your food and you forgave her, go, I forgive you too in exchange for that.’

*Allah kī rahmat say to Jannat hī milay gī
Ay kāsh! Maḥallay mayn jagah un kay milī ho*

*By Allah's mercy I'm sure I'll get Heaven
But I wish for a place in his neighbourhood*

Good-news of Paradise for a wife

A wife ought to obey her husband and keep him happy. Sayyidatunā Umm-e-Salamah رضى الله تعالى عنها reported this statement of the Beloved and Blessed Prophet صلى الله تعالى عليه وآله وسلم, ‘Any woman who dies whilst her husband is pleased with her shall enter Paradise.’

(Sunan-ut-Tirmizī, vol. 2, pp. 386, Ḥadīṣ 1164)

A wife should not turn her husband into her ‘slave’, demanding him to do everything she wants at any cost. In fact, it has been commanded to her that she must also fulfill her duties towards him, she should fulfil his permissible wishes and avoid disobeying him. Sayyidunā Qays Bin Sa’d رضى الله تعالى عنه reported this grand statement of the Holy Prophet صلى الله تعالى عليه وآله وسلم, ‘If I were to command anyone to prostrate to someone other than Allah ﷺ, I would command a wife to prostrate to her husband.’

(Sunan Ibn Mājah, vol. 2, pp. 411, Ḥadīṣ 1853)

This blessed Ḥadiṣ clearly illustrates the status of husbands, therefore, Islamic sisters should take care not to fall short of fulfilling their husband's duties. A husband and wife should respect each other's parents as their own parents and regularly pray to Allah ﷻ, 'O Allah ﷻ may there be love between us forever and may there always remain peace in our home.'

Madanī Saḥrā for Islamic sisters

(This Madanī Saḥrā which is blossoming with the fragrances of Madanī flowers has been presented to countless brides in our Madanī environment. If any Islamic sister fills the Madanī vase of her heart with the Madanī flowers which are contained in this Saḥrā, then *إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ* she will never be sad in her marital life.)

Fazl-e-Rab say bint-e-_____ dulḥan banī

Pḥūl saḥray kay kḥilay chādar ḥayā kī ḥay tanī

Tujḥ ko ḥo shādī mubārak ab ḥay tayrī rukḥsatī

Rukḥsatī mayn tayrī pinḥān rukhsat ḥay qabr kī

Gḥar ḥo tayrā mushkbār aur zindagī bhī pur-bahār

Rab ḥo rāzī, khush ḥaun Tujḥ say dau jāḥān kay Tājdār

Mayrī baytī kā Khudāyā gḥar sadā ābād rakḥ

Fāṭimah Zahrā kā ṣadaqaḥ, dau jāḥān mayn shād rakḥ

Yeḥ miyān bīwī Ilāḥī makr-e-shayṭān say bachayn

Yeḥ namāzayn bhī peṛḥayn aur Sunnataun per bhī chalayn

Yeḥ miyān bīwī chalayn Hajj ko Ilāḥī bār bār

Bār bār in ko dikhā mīṭhā Madīnāḥ Kirdgār

*Maykā-o-susrāl tayray dauno hī khushhāl hāun
Dau jāhān kī na'mataun say khūb mālā-māl hāun*

*Apnay shoher kī itā'at say na ghaflat kernā tū
Hashr mayn pachtāye gī ay piyārī bayīt wernaḥ tū*

*Mayrī bayīt! Yā Ilāhī! Na banay ghuṣṣay kī tayz
Yēh karay susrāl mayn her dam laṛāyī say gurayz*

*Yād rakḥ! Tū āj say bas tayrā ghar susrāl hay
Nafrat-e-susrāl sun lay āfataun kā jāl hay*

*Mān samajh ker sās ko, khidmat jo kertī hay bahū
Rāj sārāy ghar pay sun lay tū woh kertī hay bahū*

*Sās aur nandaun kī khidmat ker kay ho jā kāmyāb
In kī ghībat ker kay mat ker bayīnā khānāḥ kharāb*

*Sās aur nandayn ager sakhtī karayn to ṣabr ker
Ṣabr ker bas ṣabr ker chaltā raḥay gā tayrā ghar*

*Sās aur nandaun kā shikwaḥ apnay maykay mayn na ker
Is taraḥ barbad ho saktī hay bayīt tayrā ghar*

*Maykay kay mat ker fazāil tū bayān susrāl mayn
Ab tū is ghar ko samajh apnā hī ghar her ḥāl mayn*

*Sās chīkhī tū bhī biphrī aur laṛāyī than gayī
Hay kāhān bhūl aik kī, dau hāth say tālī bajī*

*Yād rakḥ tū nay ager kholī zabān susrāl mayn
Phans kay reh jāye gī bayīt! Qazyaun kay janjāl mayn*

*Mayrī piyārī bayīt sun Faizān-e-Sunnat peṛh kay tū
Iltijā hay roz daynā Dars apnay ghar pay tū*

Ger naṣīhat per 'amal 'Aṭār kī hogā tayrā

إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ, apnay ghar mayn tū sukhī hogī sadā

*The daughter of _____ has become a bride, by the grace of Almighty.
Adorned, on her head, is a beautifully coloured garland and a shawl of modesty.*

*Congratulation on your marriage. You will now be given away
Let this also remind you of your burial day*

*May you live happily in your auspicious house
May Allah ﷻ and His Beloved Prophet ﷺ be pleased with you
and your spouse*

*O Almighty, may my daughter not have any quarrel in her house ever
May for the sake of Fâtima-tuz-Zahrâ رضى الله تعالى عنها she remain happy in the
world as well as the Hereafter*

*Almighty, may this couple remain safe from satanic deception
May they perform Salâh and act upon Sunnah with passion*

*Almighty, may this couple perform Hajj again and again
May they behold Madīnah again and again*

*May your parental relatives as well as in-laws remain happy!
May they reap blessings in both worlds by grace of Almighty!*

*O my daughter! Never, in obeying your husband, get negligent
Otherwise, you will regret on the Day of Judgement*

*May my daughter not be hot-tempered and grumpy!
May she always avoid quarrelling with in-laws, O Almighty!*

*Remember! Your in-laws' house is now your home own
Hatred for the husband's family is the trap of thorns*

*Listen! In home, the daughter-in-law can have all power
If she serves the mother-in-law like her own mother*

*Get success by serving the mother-in-law and the sister-in-law
Don't destroy your happiness by backbiting which is a flaw*

*Have patience, if the in-laws strictly behave
Have patience, you will manage your home to save*

*Don't complain to your family about the in-laws' behaviour
My daughter, your house thus may be destroyed forever*

*Don't praise your family in your husband's home
Regard your father-in-law's house as your own home*

*Remember! At your in-laws' home, if you answer back anyone
This will cause nothing but troubles and tribulation*

*The mother-in-law's shout, and your angry reaction
It takes two hands to clap, no sound in a one hand action*

*Listen! My dear daughter! Give Dars daily at home by reading
The book 'Faizān-e-Sunnat'; this is my pleading*

*If you act upon Attar's advice
In home, you will always rejoice*

♦♦♦

Good intention helped find a lost necklace

Islamic sisters! اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, Islamic brothers and Islamic sisters of Dawat-e-Islami, the non-political & global movement for the preaching of the Quran and Sunnah, are proud to be devotees of the Holiest Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. There are many real-life examples of countless Islamic sisters being relieved from problems due to praying in Dawat-e-Islami's Sunnah-inspiring Ijtimā'āt. Here is one such Madanī example. This is the summary of a statement by an Islamic sister from Bāb-ul-Madīnah (Karachi):

All of a sudden, one day I lost an expensive necklace. I could not find it despite searching long and hard and this upset me very much. In those days, I had the opportunity to attend a Sunnah-

inspiring Ijtimā' organised by the non-political & global movement for the preaching of the Quran and Sunnah – Dawat-e-Islami. In the Ijtimā' after Quranic recitation and Na'at, a female Dawat-e-Islami preacher read out a speech from a booklet published by Maktaba-tul-Madīnah.

At the end of the speech, she encouraged the audience to make intentions to attend the weekly Sunnah-inspiring Ijtimā' regularly. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, I was one of the Islamic sisters who made a true intention to attend. I feel in my heart that it is due to the blessing of that intention that when I returned home from the Ijtimā' and lifted my cushion to make the bed, I jumped for joy when I saw my lost necklace under my pillow. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, I now attend the Sunnah-inspiring Ijtimā' held by Dawat-e-Islami for Islamic sisters and I am endeavouring to make myself a pious Muslim.

Bulandī pay apnā naṣīb ā gayā ḥay

Dayār-e-Madīnah qarīb ā gayā ḥay

Karam Yā Ḥabībī, karam Yā Ḥabībī

Kay dar pay tumhāray gharīb ā gayā ḥay

My destiny has reached great heights

The city of Madīnah is close

Mercy! O my Beloved! Mercy! O my Beloved!

This beggar has arrived at your door

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلٰی مُحَمَّد

Benefits of a good intention

Islamic sisters! اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, rains of mercy shower upon Dawat-e-Islami's Sunnah-inspiring Islamic sisters' Ijtimā'āt. What can we say about the excellence of good intentions! That Islamic sister felt in

her heart that she found her lost necklace as a result of her intention to regularly attend the weekly Ijtimā’! A worldly necklace is a very trivial object, a good intention can take you to Paradise, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**. The Beloved and Blessed Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** stated, ‘A good intention will take a man to Heaven.’¹ Here are some more benefits of good intentions:

1. The Mercy for the entire creation, the Guide to the path of salvation **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** said, ‘A true intention is the best deed.’²
2. The Greatest and Holiest Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** said, ‘A Muslim’s intention is better than his action.’³

Four recitations for finding a lost item

1. **يَا رَقِيبُ**: If you lose something, then recite this abundantly, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, you will find it.
2. **يَا جَامِعُ**: If you lose something, then recite this abundantly, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, you will find it.
3. If something has been misplaced, then recite **إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ** whilst searching for it, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, you will find it, or else you will be granted another good thing from the unseen.
4. Recite Sūrah Aḍ-Ḍuḥā seven times, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, you will find your missing person or item.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

¹ Al-Jāmi’-uṣ-Ṣaghīr liṣ-Suyūṭī, pp. 557, Ḥadīṣ 9326

² Al-Jāmi’-uṣ-Ṣaghīr, pp. 81, Ḥadīṣ 1284

³ Al-Mu’jam-ul-Kabīr liṭ-Ṭabarānī, vol. 6, pp. 185, Ḥadīṣ 5942

A woman remaining unmarried due to fear of Allah ﷻ!

Question: What if an Islamic sister thinks, ‘*I will become a sinner if I fail to fulfil the marital duties of my husband*’, and therefore, she decides to remain unmarried due to fear of Allah ﷻ, is this permissible for her?

Answer: The Islamic verdict about whether it is better for a woman to marry or not varies, depending on the situation. Marriage can either be Farḍ or Wājib or Makrūh or Ḥarām.

(For details please see *Fatāwā Razawiyyah* referenced version, volume 12, page 291 and also the 112-page book *Bahār-e-Shari’at*, part 7, pages 4 to 5 published by Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami.)

If there is no Shar’i prohibition for an Islamic sister on getting married and she only fears that she may not be able to fulfil her husband’s duties then instead of deciding to refrain from marrying she should gather up the courage to fulfil those duties. In order to do this, she ought to acquire knowledge about a husband’s duties. To learn these rules is Farḍ (obligatory) for every woman who intends to marry. Not only knowledge about a husband’s duties, in fact, the definitions of patience and gratitude, their details, and relevant important information should be acquired. Studying *Ihyā-ul-‘Ulūm* etc. is extremely beneficial for the acquisition of this knowledge. These days, it is very difficult for a woman to survive unmarried. This could cause domestic problems and also poses a risk of her committing many sins. Therefore, one should overcome weaknesses rather than totally abandon a good deed.

Is a woman a sinner if she remains unmarried?

However, if a woman fears that she will fail to fulfil her duties, then she will not be a sinner if she decides not to marry; unless she finds

herself in a situation where it becomes necessary or mandatory for her to marry. Islamic history is rich in examples that arouse enthusiasm for the observance of Islamic teachings. There were pious female saints who remained deeply concerned about the fulfilment of their duties and sacrificed their likes and dislikes for the commands of Allah ﷻ and His Beloved Prophet ﷺ.

My master A'lā Ḥaḍrat, Imām-e-Aḥl-e-Sunnat, Maulānā Shāḥ Imām Aḥmad Razā Khān عليه الرحمة stated in *Fatāwā Razawīyah*, volume 12, page 297 (referenced version): Some Aḥādīṣ report that on hearing the severity of a husband's rights, many women (رضي الله تعالى عنهم) vowed never to marry in front of the Beloved Prophet ﷻ and he ﷻ did not object to their decision. Here are three of the reports written in volume 12, pages 297 to 305:

1. Harm of exiting house without husband's permission

A woman called Khaṣ'amiyyāḥ said to the Beloved and Blessed Prophet ﷻ, 'Yā Rasūlallāḥ (ﷺ)! Please tell me what a wife's duties are towards her husband, as I have no husband. If I feel I can fulfil those duties then I will marry; otherwise I will not.' He ﷻ replied, 'A husband's rights on his wife are that if she is on a saddle¹ and her husband wants to be intimate with her on the same ride, then she should not refuse, and it is his right that she should not begin a voluntary fast without his permission. If she does, then she will remain hungry and thirsty with no benefit and her fast will not be accepted, and she must not exit home without his permission. If she does, then the angels of the sky, the angels of mercy, the angels of punishment, all curse her until

¹ Saddle placed on a camel

she returns.’ After hearing this, the woman commented, ‘It is better that I never marry.’ (*Majma’-uz-Zawāid*, vol. 4, pp. 563, Ḥadīṣ 7638)

2. Licking blood and pus

A lady رَضِيَ اللَّهُ تَعَالَى عَنْهَا came to the Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and introduced herself, ‘I am so and so, the daughter of so and so.’ He صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘I know who you are, what is it you need?’ She answered, ‘I came to ask about my so and so pious cousin who is a son of my paternal uncle.’ He صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ responded, ‘I recognise him too, i.e. tell what you want?’ She said, ‘He has proposed to me, please teach me the duties of a wife, if I can fulfil them, then I will marry him.’ He صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ answered, ‘One part of a husband’s rights is that if blood or pus flow from both his nostrils and his wife licks it with her tongue, she still would not have fulfilled her duties to him. If it was acceptable for one human to prostrate to another, then I would command a woman to prostrate to her husband when he comes home from somewhere and appears in front of her, because this is the excellence that Allah عَزَّوَجَلَّ has granted to men.’ When she heard this, she said, ‘I swear by Him who has sent you with the truth, I will never marry for as long as I live.’ (Bazāz and Ḥākim reported this on the authority of Sayyidunā Abū Ḥurayrah رَضِيَ اللَّهُ تَعَالَى عَنْهُ.) (*Al-Mustadrak lil-Ḥākim*, vol. 2, pp. 47, Ḥadīṣ 2822)

3. I will never marry

A gentleman رَضِيَ اللَّهُ تَعَالَى عَنْهُ came to the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ with his daughter رَضِيَ اللَّهُ تَعَالَى عَنْهَا and said, ‘My daughter is refusing to marry.’ The Prophet of Raḥmah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ instructed her, ‘Obey your father.’ The woman رَضِيَ اللَّهُ تَعَالَى عَنْهَا replied, ‘I swear by the One Who sent you with the truth, I will not marry until you teach me the rights of the husband over his wife.’ He صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

replied, ‘A right of husband over his wife is that if he has a boil and she licks it clean with her tongue or if blood or pus flows from his nostrils and she swallows it, then she will still not fulfill her duty to him.’ The woman (رَضِيَ اللَّهُ تَعَالَى عَنْهَا) responded, ‘I swear by the One Who has sent you with the truth! I will never marry.’ The Noblest Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Do not marry off women until they approve.’ (*Majma'-uz-Zawāid*, vol. 4, pp. 564, Ḥadīṣ 7639)

Islamic sisters! These sacred Aḥādīṣ show that the amazing biographies of the honourable Ṣaḥābiyyāt رَضِيَ اللَّهُ تَعَالَى عَنْهُنَّ teach us that they were extremely eager to acquire the religious knowledge of the matters they confronted. These parables also indicate the Madanī mindset of the Ṣaḥābiyyāt رَضِيَ اللَّهُ تَعَالَى عَنْهُنَّ regarding their duties towards husbands. They always preferred refraining from the disobedience of Allah عَزَّوَجَلَّ and His Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ when making any important decision. They were extremely cautious regarding even the possibility of committing a sin. These blessed Aḥādīṣ also contain a lesson for married women so that they must never fall short in their duties as wives.

Woman's family should be careful

Question: These days a woman is usually incited against her husband by her own family! Please grant us some Madanī pearls about this issue.

Answer: Firstly if an Islamic sister is having problems at her in-laws' home, then she should be patient and earn reward. If she expresses her anger at her parental house, then this will lead to a chain of major sins such as backbiting, accusations, suspicions, exposure of personal faults etc. and then the woman's family will make a habit of provoking the wife into reacting negatively, opening the doors of further sins and troubles. The woman's family should at least think

of the following two reports when they feel like inciting their daughter against her husband and in-laws:

1. Sayyidunā Buraydah رَضِيَ اللَّهُ تَعَالَى عَنْهُ reports the following glorious Hadiṣ of the Greatest and Noblest Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, ‘Whoever incites a woman against her husband is not among us.’
(*Musnad Imām Aḥmad*, vol. 9, pp. 16, Hadiṣ 23041)
2. Sayyidunā Jābir رَضِيَ اللَّهُ تَعَالَى عَنْهُ reports the following saying of our Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ: The devil sets his throne on water, then sends his troops, the closest of them to Iblīs [i.e. Satan] is the one who causes most mischief. One devil comes and says to him, ‘I have done such and such a thing.’ Iblīs replies, ‘You have done nothing.’ Another comes and says, ‘There was a man who I did not leave until I caused separation between him and his wife.’ When Iblīs hears this he brings him close and says, ‘You are great’, and then embraces him.

(*Ṣaḥīḥ Muslim*, pp. 1511, Hadiṣ 67; 2813)

What if a husband prohibits his wife from wearing a veil?

Question: What if a woman’s husband, in-laws, or parents ask her not to wear a veil?

Answer: The woman must not obey them in this matter because obeying the husband, parents etc. in sin is a sin and not a virtue. Amīr-ul-Mu`minīn, Maulā-e-Kāināt, ‘Alī-ul-Murtaḍā, the lion of Allah كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمَ reports this grand statement of the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, ‘لَا طَاعَةَ فِي مَعْصِيَةِ اللَّهِ إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ’, *It is forbidden to obey any human whilst disobeying Allah عَزَّوَجَلَّ; obedience is only in good deeds.* (*Ṣaḥīḥ Muslim*, pp. 1023, Hadiṣ 1840)

The word ‘مَعْرُوف’ in this sacred Ḥadīṣ is explained by the famous commentator, Ḥakīm-ul-Ummat, Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ الْمَلَائِكَةِ: ‘مَعْرُوف’ refers to any act which is not prohibited by Sharī’ah and ‘مَعْصِيَت’ (sin) is anything prohibited by Sharī’ah.

(*Mirāt-ul-Manājīḥ* vol. 5, pp. 340)

A child’s first school is its mother’s lap

Question: What is the primary source of Islamic knowledge for Islamic sisters?

Answer: The acquisition of necessary knowledge is Farḍ for every single Muslim man and woman. A blessed Ḥadīṣ states, ‘طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ’ Seeking knowledge is mandatory for every Muslim. (*Sunan Ibn Mājah*, vol. 1, pp. 146, Ḥadīṣ 224)

So it is vital to make efforts to pursue knowledge. Children can also acquire knowledge through parents. A child’s first school is its ‘mother’s lap’. It is mandatory for parents to give their children proper Islamic education. Here are two blessed sayings of Beloved Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ about this:

1. Teach your children three things: (1) Your Prophet’s love. (2) The love of his family (رَضَوَانِ اللّٰهِ تَعَالَى عَلَيْهِمْ أَجْمَعِينَ). (3) Recitation of the Holy Quran. (*Al-Jāmi’-uṣ-Ṣaghīr lis-Suyūṭī*, pp. 25, Ḥadīṣ 311)
2. Treat your children well and teach them the manners of life. (*Sunan Ibn Mājah*, vol. 4, pp. 189, Ḥadīṣ 3671)

Woman should gain knowledge from her husband

Question: How should a married woman acquire knowledge?

Answer: She should learn from her husband as much as possible. This is a big responsibility on the husband's shoulders. The Holy Quran states in part 28, Sūrah At-Taḥrīm, verse 6:

قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا

Save yourselves and your family from the fire.

[Kanz-ul-Īmān (Translation of Quran)] (Part 28, Sūrah At-Taḥrīm, verse 6)

In the commentary of this verse, ‘Allāmah Jalāluddīn Suyūfī Shāfi’ī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي wrote in *Tafsīr Ad-Dur-rul-Manšūr* that Sayyidunā ‘Alī-ul-Murtaḍā, the lion of Allah كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيم said about this blessed verse, ‘This verse is instructing us to teach ourselves and our families about virtues and the manners of life.’

(Tafsīr Ad-Dur-rul-Manšūr, vol. 8, pp. 225)

A'lā Ḥaḍrat, Imām-e-Aḥl-e-Sunnat, scholar of Sharī'aḥ, guide of Ṭarīqah, Ash-Shāḥ Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ explains a husband's duties about his wife in *Fatāwā Razawīyyah*: Providing her with living expenses (i.e. food and proper accommodation), paying Maḥr, treating her with good manners, teaching and emphasising good deeds, modesty and veiling, prohibiting and scaring her from the opposite of these, and encouraging her in good deeds.

(Fatāwā Razawīyyah, vol. 24, pp. 371)

Regarding the issue of seeking the answer to a Shar'ī ruling, *Bahār-e-Sharī'at* states: If a wife requires an answer about Shar'ī ruling, then she should ask her husband if he is a scholar. If he is not, then she should ask him to get the answer from a scholar for her. In these cases, she is not allowed to see a scholar herself, but if none of these cases exist, then she can visit a scholar.

(Bahār-e-Sharī'at, part 7, pp. 99; Ālamgīrī, vol. 1, pp. 341)

Can a woman seek knowledge from a female scholar

Question: Can a woman visit a female scholar for learning Islamic knowledge?

Answer: If it is not possible for her to acquire essential knowledge from her parents, or husband, then it is permissible for her to visit a rightly guided Sunnī female scholar for learning Islamic knowledge. In the era of the blessed Ṣaḥābah رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ women visited the mothers of all believers رَضِيَ اللَّهُ تَعَالَى عَنْهُنَّ to quench their thirst for Islamic knowledge. Even today, it is permissible for Islamic sisters to visit pious female scholars to acquire Islamic knowledge and they can also attend Sunnī institutes which fulfil the Islamic requirements for veil and provide Fard knowledge. Dawat-e-Islami's 'Jāmi'a-tul-Madīnah for girls' is also a great way for Islamic sisters to learn Farḍ religious knowledge, where Islamic sisters teach in a fully veiled environment.

Sunnah-inspiring Ijtimā'āt are also a source of knowledge

Question: Are Dawat-e-Islami's Sunnah-inspiring Ijtimā'āt for Islamic sisters also a source of gaining Farḍ Islamic knowledge?

Answer: Of course, but it is vital that the requirements of veil are fulfilled whilst going to and returning from these gatherings, and also inside the actual gatherings. It is necessary for the preacher to be a Sunnī 'Ālimah and for her speech to be authentic. If she is not a scholar then she should at least accurately read a book authored by any Sunnī scholar.

إِنَّا نَحْمَدُ اللَّهَ عَزَّوَجَلَّ! In Dawat-e-Islami's Madanī environment these conditions are strictly emphasised during the Islamic sisters' Sunnah-inspiring Ijtimā'āt. Dawat-e-Islami's male and female preachers are not allowed to deliver speeches off by heart. They are instructed to make photo

copies of subject-material from Sunnī books as required, then stick them into their speech books and then deliver their speeches by reading from these books.

Seeing Mustafa ﷺ

Islamic sisters! I wish every single Muslim joins this global & non-political movement for the propagation of the Quran and Sunnah, Dawat-e-Islami, and becomes one of the Sunnah-learning devotees of Rasūl, and attends every Dars and Sunnah-inspiring Ijtimā' from beginning to end, and makes whole-hearted endeavours for the acquisition of this goal. Listen to and rejoice at this faith-refreshing story about the Beloved Prophet's (ﷺ) mercy and grace upon an Islamic sister.

This is a paraphrased written statement by an Islamic sister from Bhimber (Kashmir): A weekly Sunnah-inspiring Ijtimā' of Islamic sisters takes place near our house. One day a few Islamic sisters came to our house and invited us to attend the Sunnah-inspiring Ijtimā'. As a result of their kindness and humble tones my two sisters became regular attendees of their Sunnah-inspiring Ijtimā' but I would mostly not attend. One day, I lay down for a nap. As I went to sleep, my sleeping destiny awoke; I saw a dream in which I saw a vision of the Greatest and Holiest Prophet ﷺ. I mentioned some of my personal issues to the Beloved Prophet ﷺ. In reply, I saw his blessed lips begin to move and these merciful sweet words began to echo in my ears, 'Attend Dawat-e-Islami's weekly Ijtimā'. Then I awoke. Immediately, I made an intention to regularly attend the Sunnah-inspiring Ijtimā'.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! Now I am blessed with the privilege of punctually attending the Sunnah-inspiring Ijtimā'. I have also decided that if

my Madanī Markaz allows, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ, I will soon start a Sunnah-inspiring Ijtimā' in my own house.

‘Ālim na muttaqī hūn na zāhid na pārsā

Hūn ummatī tumhārā gunāhgār Yā Rasūlallāh

I am not a scholar, or pious, or an ascetic, or righteous

I am your sinful follower O Prophet of Allah

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Our Prophet ﷺ is aware of his followers' predicaments

شَبَّخَنَ اللَّهُ عَزَّوَجَلَّ! Even today, our Ghayb-knowing Rasūl, the Embodiment of Nūr صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, is aware of his followers' lives and consoles them in their dreams. A saint said: Once due to falling in my bathroom I injured my hand, it was swollen and very painful. Meanwhile, I went to sleep and had a dream in which I was blessed with the blessed vision of the Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. His sacred lips began to move and flowers of mercy blossomed from them; these were the sweet words he uttered, 'Son! Your Durūd caught my attention.' When I awoke in the morning, due to Beloved Mustafa's blessings there was no pain or swelling. (*Sa'ādat-ud-Dārayn*, pp. 140)

Exiting without permission to attend a religious Ijtimā'

Question: What should a woman do if her parents or husband prohibits her from attending a gathering of religious knowledge (such as Sunnah-inspiring Ijtimā')?

Answer: She should obey them. However, if she cannot acquire essential knowledge such as essential information about purity, Ṣalāh, fasting etc. without exiting her home then she is allowed to exit even without their permission.

Question: These days in Islamic sisters' Ijtimā'āt, Islamic brothers deliver speeches via microphones and speaker systems, is this permissible?

Answer: This is permissible if all Islamic requirements are fulfilled. My master A'lā Ḥaḍrat, Imām-e-Aḥl-e-Sunnat, scholar of Sharī'aḥ, guide of Ṭarīqah, Ash-Shāh Imām Aḥmad Razā Khān عليه رَحْمَةُ الرَّحْمٰن said: Women are prohibited from offering Ṣalāh in the Masjid and if a preacher is a Sunnī scholar whose sermons are accurate and credible and women come and go with all precautions whilst fully covered and there is no risk of mischief and they sit separate from men (where they cannot see each other) then this is acceptable.

(Fatāwā Razawīyah, vol. 22, pp. 239)

Can a woman get education from a man?

Question: Is it permissible for a woman to get education from a man from behind a curtain?

Answer: If the man behind the curtain is young, then it is not permissible for Islamic sisters to get education from him. It is also incorrect to compare this situation to the 'permissibility of male preachers delivering sermons for Islamic sisters'. Sunnah-inspiring Ijtimā'āt or sermons consist of one or two collective speeches but this is not the case in regular religious classes. In religious classes, despite being veiled, there will be a certain level of familiarity due to regular contact between the male teacher and his female students. Therefore, this is a very dangerous predicament. For this reason, despite fulfilling all precautions of veil, my master A'lā Ḥaḍrat, Imām-e-Aḥl-e-Sunnat, scholar of Sharī'aḥ, guide of Ṭarīqah, Ash-Shāh Imām Aḥmad Razā Khān عليه رَحْمَةُ الرَّحْمٰن prohibited a woman from visiting a young spiritual guide for religious knowledge.

He رحمته الله تعالى عليه stated in *Fatāwā Razawiyyah*: If her body is covered with thick and loose clothing, not thin clothes which reveal the colour of her body or hair or tight clothes which reveal the shapes of her body and she does not go alone and her spiritual guide is not young (i.e. he is old and ugly, e.g. his face has wrinkles, and his appearance does not arouse any woman, and there is no risk of sexual arousal in both the female disciple as well as in the spiritual guide), i.e. there is no mischief in the present time and no risk of mischief in the future, then there is no harm in visiting him or inviting him for religious knowledge and matters of Allah's path. (*Fatāwā Razawiyyah*, vol. 22, pp. 240)

Can a woman exit her home to listen to a scholar's speech?

Question: Can a woman exit her home whilst fully veiled in order to listen to a scholar's speech?

Answer: With some conditions, she can exit her home for the acquisition of knowledge. My master A'lā Ḥaḍrat, Imām-e-Aḥl-e-Sunnat, scholar of Shari'ah, guide of Ṭarīqah, Ash-Shāh Imām Aḥmad Razā Khān عليه رحمته الرحمن said: Women are prohibited from offering Ṣalāh in the Masjid and if a preacher is a Sunnī scholar whose sermons are accurate and Shari'ah-complying, and women (come and) go with all precautions and fully covered and there is no risk of mischief and they sit separate from men (where they cannot see each other), then this is acceptable. (*Fatāwā Razawiyyah*, vol. 22, pp. 239)

Deeds that lead to Heaven

Islamic sisters! Joining Dawat-e-Islami's Madanī environment has led to amazing transformations which have compelled Islamic brothers and Islamic sisters to comment, 'We wish we had joined Dawat-e-Islami's Madanī environment a long time ago!'

Here is a Madanī parable full of the blessings of Dawat-e-Islami's Madanī environment. This explains how an Islamic sister from Bāb-ul-Islam (Sindh) joined Dawat-e-Islami's fragrant Madanī environment: I was busy living my life committing many sins such as missing my Ṣalāḥ, unveiling, watching films etc. Hence I was selling the priceless diamonds of my time in exchange for the damnation of my afterlife and was busy doing sins that lead to Hell.

Unfortunately! Despite sinking in the sin-pit up to my neck, I was oblivious of the fact that all my actions were displeasing Allah ﷻ and Mustafa ﷺ. The reason for my transformation was those valuable moments that I spent in Dawat-e-Islami's weekly Ijtimā' for Islamic sisters. The reason for my attendance in that Ijtimā' was an individual effort made by a female Dawat-e-Islami preacher. In that blessed Ijtimā' a Madanī wound was inflicted onto my heart! My heart developed a disliking for this disloyal world, a heart that once was absorbed in worldly glitter, all of a sudden lost interest in it. I realised that:

*Aik jhaunkay mayn idhar say udhar
Zindagī nām hay is kā magar*

*Chār din kī bahār hay dunyā
Maut kā intizār hay dunyā*

*In one gust it flies here to there
This world is a four-day spring
They call it life but
This world is really a wait for death*

اَلْحَمْدُ لِلّٰهِ ﷻ! I repented of sins and started doing deeds leading to Heaven. I started doing Dawat-e-Islami's Madanī work. At this moment, I am blessed with serving the Sunnah as a responsible sister for the Madanī activities of Dawat-e-Islami at Ḥalqah Mushāwarat level.

*Gunāhaun nay kahīn kā bhī na choṛā
Karam mujh per Ḥabīb-e-Kibriyā ho*

*Mayrī bad-‘ādatayn sārī chutayn gī
Ager lutf āp kā Yā Mustafa ho*

*Sins have led me nowhere
Have mercy on me O Allah’s Beloved*

*All my bad habits will vanish
If you have mercy, O Mustafa*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

99% of Dawat-e-Islami’s work is based on individual effort

Islamic sisters! Did you see the blessed outcome of Individual effort! **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ** this Islamic sister who was walking on the stony path to eternal damnation was granted the blessing of walking on the path to Heaven. Undoubtedly individual efforts are a huge part of preaching. Every Prophet (عَلَيْهِ السَّلَام) including our Beloved Prophet **صَلَّى اللّٰهُ تَعَالَى عَلَيْهِ وَاٰلِهٖ وَسَلَّم** made individual effort in preaching the truth. ‘Without doubt almost 99% of Madanī work is possible only through individual efforts.’

Individual efforts are much easier than collective efforts because not everyone can deliver a ‘lecture’ in front of a large audience, but making individual effort is something that every Islamic sister can do. Those who cannot deliver speeches and even those who are not good at speaking can make individual efforts. Every Islamic sister should boldly invite other Islamic sisters towards good deeds according to Madanī Markaz’s instructions. It is very likely that a few words from your mouth become a means of someone else’s prosperity in the afterlife and a means of collecting a huge amount of continuous spiritual reward.

Infirādī koshish kertī rahāyān
Naykiyaun say j̥hāuliyān bhartī rahayn

Always make individual efforts
Always fill your laps with virtues

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dangerous poisonous snake

Question: Please tell us a story about a companion رَضِيَ اللَّهُ تَعَالَى عَنْهُ who despised the act of his wife exiting her home.

Answer: Here is a story about a bashful companion رَضِيَ اللَّهُ تَعَالَى عَنْهُ. Listen and learn. Sayyidunā Abū Sa’īd Khudrī رَضِيَ اللَّهُ تَعَالَى عَنْهُ said: One young companion رَضِيَ اللَّهُ تَعَالَى عَنْهُ had recently got married. One day he رَضِيَ اللَّهُ تَعَالَى عَنْهُ returned home and saw his bride standing outside their house. He رَضِيَ اللَّهُ تَعَالَى عَنْهُ was so furious that when he رَضِيَ اللَّهُ تَعَالَى عَنْهُ saw her, he pulled out his spear and rushed towards her. She panicked, moved back, and then cried, ‘My master! Do not hit me, I am innocent, go inside and see for yourself what has brought me out.’

When the companion رَضِيَ اللَّهُ تَعَالَى عَنْهُ went inside he saw a dangerous and venomous snake curled up on their bed. He رَضِيَ اللَّهُ تَعَالَى عَنْهُ frantically struck the snake with his spear. The snake wriggled with pain and bit him just before it died. The bashful companion رَضِيَ اللَّهُ تَعَالَى عَنْهُ tasted the fruit of martyrdom due to the effect of its venom.

(*Ṣaḥīḥ Muslim, pp. 225, Ḥadīṣ 236*)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Does the veil obstruct progress?

Question: Some people say things like, ‘The non-Muslims have excelled profusely, and ‘veil’ will obstruct Muslim progress!’

Answer: The ‘veil’ does not obstruct Muslim progress. In fact, unveiling does. Yes this is true; when Muslims had shame and modesty and veiling was a common practice, they conquered city after city consecutively until the flag of Islam waved high in countless countries of the world. Veil-observing mothers gave birth to courageous generals, commanders, great scholars and venerable saints. All of the Ummahāt-ul-Mu`minīn and Ṣaḥābiyyāt رَضِيَ اللَّهُ تَعَالَى عَنْهُنَّ wore veils. The honourable mother of Ḥasanayn رَضِيَ اللَّهُ تَعَالَى عَنْهَا, the Queen of Paradise, Sayyidah Fāṭimah Zahrā رَضِيَ اللَّهُ تَعَالَى عَنْهَا wore a veil. Sayyidatunā Umm-ul-Khayr Fāṭimah رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهَا the blessed mother of Sayyidunā Ghauṣ-e-A`ẓam عَلَيْهِ رَحْمَةُ اللَّهِ الْكَثْرَة wore a veil.

In conclusion, for as long as veiling was a common practice and chaste women confined themselves to shawls and the four walls of their homes, then the Muslim community excelled and surpassed the disbelievers. Since Muslims began to commit unveiling due to non-Muslim influences, we have been constantly falling into the deep pit of descent. In the past ill-fated disbelievers trembled with fear on hearing the name of a Muslim, but now, as a consequence of Muslims’ unveiling and wrongdoings, they have become dominant. Islamic countries are constantly under barbaric attacks and oppressive conquests, but Muslims are oblivious to all this.

What kind of prosperity are Muslims searching for in watching films and dramas on TV, VCRs, the internet, in singing indecent movie songs, dancing in weddings, imitating unbelievers by shaving their beards, wearing indecent clothes like unbelievers, sitting their unveiled wives behind them on motorbikes, making their shameless

wives wander around amusement parks wearing make-up and sending their children to non-Muslim countries for secular knowledge?

Woḥ qawm jo kal tak khayltī thī shamshīron kay sāth

Cinema daykhī hāy āj woḥ ḥamshīron kay sāth

People that played with swords till yesterday

Watch movies today with their sisters

Who is truly prosperous?

It is extremely sad that many Muslims today are audaciously committing sins such as lying, backbiting, slandering, betraying trusts, adultery, consuming alcohol, gambling, watching films and dramas, listening to songs etc. Most Muslim women have adopted the impure attitude of walking shoulder to shoulder with men and consequently have thrown the shawl of shame off their bodies and are ruining their afterlives by wearing eye-catching saris, skimpy outfits, masculine clothing, wandering about in wedding halls, hotels, amusement centres and cinemas with masculine hair-styles.

I swear by Allah عَزَّوَجَلَّ! This lifestyle will not lead to progress or prosperity. Progress and prosperity lie only and solely in obeying Allah عَزَّوَجَلَّ and His Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and spending our extremely short lives by following the Sunnahs and consequently entering our graves with our faith safe and reaching Heaven whilst saving ourselves from the torment of Hell. Our Merciful Lord عَزَّوَجَلَّ said in the 185th verse of Sūrah Āl-e-‘Imrān (part 4):

فَمَنْ رُحِزَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ ط

*So the one who is saved from the fire and is admitted into
Paradise – he is successful.*

[Kanz-ul-Īmān (Translation of Quran)] (Part 4, Sūrah Āl-e-‘Imrān, verse 185)

Many women in Hell

Sadly, the unveiling of women and excessive sins are extremely troublesome. I swear by Allah عَزَّوَجَلَّ! No one can endure the torment of Hell. This is a warning by the Prophet of Raḥmah, the Intercessor of Ummah, the Owner of Jannah صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, ‘I saw more women in Hell.’ (*Ṣaḥīḥ Muslim, pp.228, Hadīṣ 2737*)

Yeḥ sharḥ-e-āya-e-‘iṣmat ḥay jo ḥay baysh na kam

Dil-o-naẓar kī tabāḥī ḥay qurb-e-na-Maḥram

Hayā ḥay ānkh mayn bāqī, na dil mayn khauf-e-Khudā

Baḥut dino say niẓām-e-ḥayāt ḥay barḥam

Yeḥ sayr-gāḥayn ḥayn kay maqtal ḥayn sharm-o-ghayrat kay

Yeḥ ma’ṣiyat kay manāẓir ḥayn zīnat-e-‘ālam

Yeḥ nīm-bāz sā burqa’ yeḥ dīdah zayb niqāb

Jḥalak raḥā ḥay jḥalā jḥal qamīṣ kā raysham

Na daykh rashk say taḥzīb kī numāish ko

Kay sārāy phūl yeḥ kāghaz kay ḥayn Khudā kī qasam

Wohī ḥay rāḥ tayray ‘azm-o-shauq kī manzil

Jahān ḥayn ‘Āishah-o-Fāṭimah kay naqsh-e-qadam

Tayrī ḥayāt ḥay kirdār-e-Rābi’ah Baṣrī

Tayray fasānay kā mozū’ ‘iṣmat-e-Maryam

This is a commentary of the chastity verse, not more not less

The heart and eyes are ruined by being close to a non-Maḥram

There is no more modesty in eyes or fear of Allah in hearts

The system of life has been disturbed since long

These amusement parks are murder-sites for modesty and shame

These spectacles of sin are earthly glamour

*This half-sleeved cloak and attractive veil
Visible dazzling silk shirts*

*Do not watch the glamour of civilisation enviously
Because I swear by Allah these are all paper flowers*

*The true path, the destination of your intentions and passion is
The place of 'Āishah's and Fāṭimah's footsteps*

*Your life is Rābi'aḥ Basri's character
The topic of your story is Maryam's chastity*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Extreme shamelessness

Muslims who covet this deceptive non-Muslim advancement and promote shamelessness and indecency should ponder very carefully. What is happening in Western countries! People watch their daughters in the arms of other men in dance halls with absolutely no hesitation; in fact these Dayyūš [shameless fathers] proudly support such behaviour.

Every other day newspapers report shameless incidents about unveiling fashionable women committing 'indecentcies'. If a woman becomes a victim of male lust and becomes pregnant how will she conceal herself! An abortion could risk her life. I admit that there are hospitals in advanced Western countries that provide 'abortion services' and provide refuges for 'protecting' unmarried mothers, but will these women achieve honour in society! Even if unmarried couples suffer in this world for their sins but what will become of their child. This lust-driven father might turn his eyes away from his child; this undignified mother might throw it away on a rubbish dump or leave it in an orphanage.

Seventy thousand illegitimate children

During the second world war, the troops of a country ‘arrived’ in another country to assist them. They stayed there for a few years. When they returned back to their country, according to national statistics, they left seventy thousand illegitimate children. In some Western countries, the population of illegitimate children is more than 60% of the total new-borns and the number of unmarried mothers is shockingly increasing. Divorce rates are high, homes are yearning for peace, there is no trust or true love between husbands and wives; tolerance and sacrifice are non-existent. The slightest irritating actions lead married couples to divorce. Just think! A good understanding between a husband and a wife is the first brick and strong foundation upon which society’s palace is constructed. How can a stable and healthy society exist if its foundation is weak?

اَلْحَقُّ لِلّٰهِ عَزَّوَجَلَّ! There are benefits for us in obeying Islam’s commandments and harms in going against its prohibitions. This religion is for eternity, so there will never be a time when its prohibitions [i.e. deeds declared Ḥarām] become permissible or harmless.

Uiḥā kay pḥaynk day Allah kay banday

Nayī taḥẓīb kay anday ḥayn ganday

Pick them up and throw them away O servant of Allah

The eggs of modern culture are rotten

Origin of veiling and staying within home

Question: Some liberal-minded men and women criticise scholars for wanting women to remain within the four walls of their homes!

Answer: There is no personal gain in this for the honourable scholars. This is not any earthly scholar’s verdict; in fact it is the command of the Lord of the universe عَزَّوَجَلَّ:

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى

And remain in your houses and do not stay unveiled like the unveiling of the former days of ignorance.

[Kanz-ul-Īmān (Translation of Quran)] (Part 22, Sūrah Al-Aḥzāb, verse 33)

Do you see! The command for women to observe veil and to stay in their homes was not given by any person, in fact, by our Creator عَزَّوَجَلَّ, the Lord of Mustafa.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ
تُوبُوا إِلَى اللَّهِ أَسْتَغْفِرُ اللَّهَ
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Questions and answers about women working

Question: Can a woman work?

Answer: Yes but only if five conditions are fulfilled. My master A'lā Ḥaḍrat, Imām-e-Aḥl-e-Sunnat, scholar of Sharī'ah, guide of Ṭarīqah, Ash-Shāh Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ said: There are five conditions here:

1. She must not wear thin clothes which reveal the colour of her hair, wrists or any other part of her 'Satr'. [See the definition of a woman's Satr on page 11.]
2. Her clothes must not be tight that reveal the shapes of her body (i.e. raised chest, roundness of her shins etc.).
3. Any part of her hair, neck, stomach, wrist or shin must not be visible.

4. She must not spend even a single moment alone with a non-Maḥram man.
5. There must not be any potential for mischief (Maẓinna-e-Fitnaḥ) whilst she is there or whilst entering and exiting the building.

If all five conditions are fulfilled, then there is no harm, but if (even) a single condition is not fulfilled then it is Ḥarām (for her to work etc.). (*Fatāwā Razawīyyah*, vol. 22, pp. 248)

These are times of ignorance and audaciousness, and fulfilling the aforementioned five conditions these days is extremely difficult. Nowadays, **مَعَآذَ اللَّهِ عَزَّوَجَلَّ**, men and women work together in offices etc. and it is almost impossible for them to avoid unveiling, looking at each other and interacting informally with one another. Hence women should work staying within their homes instead of offices and other people's homes etc.

Is it permissible to employ a maid?

Question: Is it permissible to employ a 'maid'?

Answer: Yes, but only if the aforementioned five conditions are fulfilled. If she does not observe veil then it will become extremely difficult for the men of your house to avoid misusing their eyes and committing sins that will lead them to Hell. In fact, **مَعَآذَ اللَّهِ عَزَّوَجَلَّ**, she will also ruin the characters of the veil-observing women in your house. It is Ḥarām for a woman and non-Maḥram man to be alone together for even a short time and it is almost impossible for men to avoid this in their homes. Therefore, it is safer to avoid employing a maid.

Is it permissible to be an air hostess?

Question: Is it permissible to be an air hostess?

Answer: These days working as an air hostess is Ḥarām and leads to Hell because unveiling is a condition in this profession. She is also officially required to travel with non-Maḥram men without her husband or any Maḥram man.

Can a man seek assistance from an air hostess?

Question: Can a male passenger ask an airhostess for assistance or not?

Answer: Any modest and decent man can ask his conscience for the answer to this question. It is obvious that it is unsafe to unnecessarily request water, cold drink, tea, coffee, food etc. from an unveiled woman who has been specifically trained to speak softly and sweetly to all including non-Maḥram men. However, there is no harm in eating any food etc. that she herself comes and places in front of you. If she asks you something, then keep your eyes lowered or closed and give a very brief answer in just one or two words so that she goes away quickly.

Strictly refrain from exchanging questions and answers with her; do not ask her to bring you anything, because if you do, then she will return to give it to you and hence you will have created another situation to talk or look at her. In such situations, when your Nafs teaches you various excuses and tempts you to look at and talk to an unveiled woman then thinking of the following narration is beneficial, ‘Any man who looks at the beauty of a non-Maḥram woman, molten lead will be poured into his eyes on Judgement Day.’

(Ĥidāyah, vol. 2, pp. 368)

Can a woman travel alone?

Question: Is it a sin for an Islamic sister to travel without a Maḥram man?

Answer: Yes. It is strictly Ḥarām for a woman to travel a distance of three days without her husband or a Maḥram relative. This is

Zāhīr-ur-Riwāyah [see its meaning on the next page]. In fact, even if a woman can afford to perform Hajj but is not accompanied by her husband or a reliable Maḥram man, then she cannot perform Hajj. If she does then she will be sinner, even though her Farḍ Hajj will be fulfilled. Latter jurists have prohibited a woman from travelling a distance of even one day without a Maḥram man.

(Derived from: Rad-dul-Muḥtār, vol. 3, pp. 533 etc.)

Page 752, volume one of *Baḥār-e-Sharīʿat* published by Maktaba-tul-Madīnah states: It is prohibited for a woman to travel a journey of three days or more without a Maḥram man. In fact, a one day journey is also prohibited. She cannot travel even with a non-pubescent child or a Maʿtuwḥ (this will be defined shortly). She must be accompanied by a pubescent male or her husband. (*ʿĀlamgīrī, vol. 1, pp. 142; Fatāwā Razawīyyah referenced, vol. 10, pp. 657*) The Maḥram man must not be a major sinner, audacious and unsafe.

Question: What is meant by a ‘three-day journey’?

Answer: A three-day land journey means 57.5 miles. (*Fatāwā Razawīyyah referenced, vol. 8, pp. 270*) This is almost 92km.

Question: You previously mentioned the term, ‘Zāhīr-ur-Riwāyah’, what does this mean?

Answer: In Ḥanafī Fiqḥ, ‘Zāhīr-ur-Riwāyah’ are those rulings which are narrated in these six books by Sayyidunā Imām Muhammad Bin Ḥasan Shaybānī رَحْمَةُ اللهِ عَلَيْهِ: (1) Jāmi’ Ṣaghīr (2) Jāmi’ Kabīr (3) Siyar Kabīr (4) Siyar Ṣaghīr (5) Ziyādāt (6) Mabsūṭ.

Question: With reference to *Baḥār-e-Sharīʿat*, you mentioned a Maʿtuwḥ, who is this?

Answer: A ‘Ma’tuwḥ’ is someone who has less intelligence, weak thinking power, at times he talks like an intelligent individual but sometimes like a person who is not fully conscious, his lack of brain power has not reached the limit of insanity, and he does not pointlessly hit or swear at people. By Shari’ah, he is considered the same as a sensible child. *(Fatāwā Razawiyyah, vol. 19, pp. 636)*

Is it permissible for a woman to fly alone in an aeroplane?

Question: If a woman’s husband or Maḥram is in another city or country and wants her to visit him, then can she travel alone in a bus, car, train, ship or aeroplane alone?

Answer: No.

Question: In this case would she not be disobedient to her husband?

Answer: No. Amīr-ul-Mu`minīn, Maulā-e-Kāināt, ‘Alī-ul-Murtaḍā, the lion of Allah ﷺ reported this grand Ḥadīṣ of the Beloved Prophet ﷺ: *‘لَا طَاعَةَ فِي مَعْصِيَةِ اللَّهِ إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ’*: صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ *‘There is no obedience in disobeying Allah ﷻ; obedience is only in pious actions.’ (Ṣaḥīḥ Muslim, pp. 1023, Ḥadīṣ 1840)*

The famous commentator, Ḥakīm-ul-Ummat, Muftī Aḥmad Yār Khān رَحِمَهُ اللَّهُ الْعَلَّامُ explains the word ‘مَعْرُوف’ ‘permissible actions’ in this sacred Ḥadīṣ: ‘مَعْرُوف’ [Ma’rūf] is anything permitted by Islamic law; ‘مَعْصِيَت’ [Ma’ṣiyat] is anything prohibited by Islamic law.

(Mirāt-ul-Manājīḥ, vol. 5, pp. 340)

Can a woman stroll in her street for fitness?

Question: If a doctor advises a woman to walk for a specific amount of time everyday but this is not possible for her inside her home then what should she do?

Answer: She is allowed to walk outside as long as she fulfils all conditions of veil; provided there is no other reason for it being prohibited.

Now we only watch the Madani Channel

Islamic sisters! Always remain associated with the Sunnah-inspiring movement Dawat-e-Islami. **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** you will gain blessings and Divine favour. **الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ** many spoilt families of society have pleasantly transformed due to the blessings of Dawat-e-Islami's Madanī Qāfilaḥs. This is a summarised statement by an approximately 45 years old Islamic sister from Shahdadpur (Bāb-ul-Islam, Sindh): My family did not offer Ṣalāḥ. In fact, we had cable so we were film-and-drama-addicts. Due to a serious lack of religious knowledge and disconnection from pious company, our whole family had indulged in misdeeds.

Fortunately in April 2009 a Madanī Qāfilaḥ of Islamic sisters arrived in our area. During 'the area visit for call towards righteousness' the Islamic sisters of the Madanī Qāfilaḥ visited our home as well. I accepted their invitation and attended the speech at their residing place. That speech transformed the world of my heart. I drowned into the ocean of regret, whilst thinking about how I had wasted my past life in sins. **الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ**! By the blessing of that Madanī Qāfilaḥ of Dawat-e-Islami I was blessed with repentance. Not only myself but also my daughters began to offer the five daily Ṣalāḥs and now the only channel we watch at home is Madani Channel.

Dil kī kālāk dhūlay sukh say jīnā milay

Āo āo chalayn, Qāfilay mayn chalo

Chūṭayn bad- 'ādatayn, sab namāzī banayn

Pāo gey rahmatayn, Qāfilay mayn chalo

*Black stains of heart will be washed and you will live in peace
Come, come let's go, come in the Qāfilaḥ*

*You will get rid of bad habits, everyone will start praying
You will gain mercy, come in the Qāfilaḥ*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Ṣalāḥ will protect you from sins

Islamic sisters! Did you see the blessing of a Madanī Qāfilaḥ? *اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ*! A family far away from Divine worship became punctual in Ṣalāḥs! Every Muslim should offer Ṣalāḥ. *اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ*, due to the blessings of Ṣalāḥ, bad habits will be removed. Allah *عَزَّوَجَلَّ* said in part 21 Sūrah Al-‘Ankabūt verse 45:

اِنَّ الصَّلٰوةَ تَنْهٰى عَنِ الْفَحْشَآءِ وَالْمُنْكَرِ ط

Undoubtedly, the prayer forbids one from indecency and evil thing.

[Kanz-ul-Īmān (Translation of Quran)] (Part 21, Sūrah Al-‘Ankabūt, verse 45)

Copying the Prophet ﷺ by shaking a dry branch

What can we say about the excellence of Ṣalāḥ! It is stated on page 76 of the 743-page book ‘Jannat Mayn Lay Jānay Wālay A’māl’ published by Dawat-e-Islami’s publication department Maktaba-tul-Madīnah: Sayyidunā Abū ‘Uṣmān *رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ* said: I was standing under a tree with Sayyidunā Salmān Fārsī *رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ* when all of a sudden he *رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ* began to shake one of its dry branches until its leaves fell off. Then he *رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ* said, ‘O Abū ‘Uṣmān! Will you not ask me why I did this?’ I asked, ‘Why did you do this?’ He *رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ* replied, ‘Once I was standing under a tree with the

Prophet of Raḥmah ﷺ and he ﷺ did the same. He ﷺ shook one of its dry branches until its leaves fell off and then said to me, ‘O Salmān! Will you not ask me why I did this?’ I asked, ‘Why did you do this?’ He ﷺ replied, ‘Surely, when a Muslim does Wuḍū [ablution] properly and offers his five Ṣalāḥs then his sins fall off like these leaves fall off.’ Then he ﷺ recited this blessed verse:

وَأَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ وَزُلْفًا مِّنَ اللَّيْلِ ط إِنَّ الْحَسَنَاتِ يُذْهِبْنَ
السَّيِّئَاتِ ط ذَلِكَ ذِكْرَى لِلذَّاكِرِينَ

And keep the prayer established at the two ends of the day and in some parts of the night; indeed good deeds wipe out the evil deeds; this is an advice to those who accept advice.

*[Kanz-ul-Īmān (Translation of Quran)] (Part 12, Sūrah Ḥūd, verse 114)
(Musnad Imām Aḥmad, vol. 9, pp. 178, Ḥadīṣ 23768)*

Can a woman visit a male doctor?

Question: Can a woman have her pulse checked by a male doctor?

Answer: If it is not possible to see a female doctor, then it is permissible for her to visit a male doctor. If necessary, a male doctor can look at a female patient’s body and also touch the area of pain, however, she can only reveal the ‘affected’ part of her body to him. If the doctor looks at or touches an unnecessary area of her body he is a sinner. If she requires an injection, then for this, she should seek the service of a female nurse, because men are not usually needed for this task.

Can a woman be injected by a man?

Question: If there are no nurses available and it is necessary for a female patient to have an injection then what should she do?

Answer: In case of really feeling impelled, she can let a man do this.

Can a man be injected by a woman?

Question: Can a man be injected by a woman?

Answer: No. He can neither have any of his body part bandaged nor can he have his blood pressure checked nor have blood extracted by a woman. In conclusion, it is Ḥarām for men and women to touch each others' bodies without a valid Islamic reason. It is an act that leads to Hell.

An iron nail hammered into his head

Beloved Mustafa ﷺ said: For anyone of you to have an iron nail hammered into his head is better than touching a woman who is not Ḥalāl for him.

(Al-Mu'jam-ul-Kabīr, vol. 20, pp. 211, Ḥadīṣ 486)

Is it permissible to be a nurse?

Question: So are you saying that women cannot work as nurses?

Answer: If the five conditions for women to work – mentioned on page 109-110 of this book – are met, then it is permissible to work as a 'nurse'. These days, it seems extremely difficult to fulfil these conditions. To work as a nurse without fulfilling these Islamic conditions is a sin and will open many doors of social chaos.

Female Şahābiyyāt treating patients!

Question: Are there no reports of blessed Şahābiyyāt رَضِيَ اللَّهُ تَعَالَى عَنْهُنَّ treating patients during Jihad? If there are then why are nurses not allowed to treat patients?

Answer: The purpose of those Şahābiyyāt رَضِيَ اللَّهُ تَعَالَى عَنْهُنَّ was to attain Paradise but the goal of these nurses is to attain wealth; they strictly observed veil but in this profession unveiling is usually a condition; and there is a massive difference between a battle-field and a hospital. Even today, if Jihad became Farḍ-e-‘Ayn [absolutely compulsory] then adult men and wives must take part in war even if their parents or husbands do not allow them; whereas this is not the case in hospitals. However, if it is possible for her to fulfill all the previous conditions then it is permissible for her to work as a nurse.

One case for the permissibility of being a nurse

Question: Is there any case in which it is permissible for a woman to work as a nurse?

Answer: Supposing there is a hospital in which there is no un-veiling at all, or situations where she does not touch, inject, tie a bandage etc. to any non-Maḥram man and there is also no other Islamic reason of prohibition then being a nurse is permissible.

My father got a job abroad

Islamic sisters! اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, due to Dawat-e-Islami’s blessings, the Sunnah is promoting in the four corners of the world. Come and brighten your heart with this faith-refreshing Dawat-e-Islami ‘story’. This is a summary of a statement by an Islamic sister from Bāb-ul-Madīnah (Karachi): Some time ago we were very stressed due to my father’s unemployment. In order to meet our many household

expenses, my father made many endeavours to travel abroad but he was not successful. One day, an Islamic sister advised my mother, ‘There are many examples of prayers being answered in Dawat-e-Islami’s Sunnah-inspiring Ijtimā’āt, why not attend an Ijtimā’ as well and pray for the solution of your problem’.

So my mother attended an Ijtimā’ and whilst there she prayed for my father to find a job. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! Only a few days after my mother attended that Ijtimā’, my father succeeded in getting a job abroad. This made my entire family love Dawat-e-Islami. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! It is Dawat-e-Islami’s blessing that today there is a Madanī environment in our house and I am serving Dawat-e-Islami as a humble preacher.

♦ ♦ ♦

Ghaybī imdād hō, ghar bhī ābād hō

Lutf-e-Haq daykh layn Ijtimā’āt mayn

Chal kay khud daykh layn, rizq kay dar khulayn

Barakatayn bhī milayn Ijtimā’āt mayn

There will be unseen help and peaceful homes

See Allah’s mercy in Ijtimā’āt

Come and see for yourself, doors of sustenance will open

You will gain blessings too in Ijtimā’āt

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Islamic sisters! The blessings of both worlds rain in Sunnah-inspiring Ijtimā’āt! Why won’t prayers be answered among devotees of the Beloved Prophet? Pious company has its advantages. What can we say about the closeness of good people! Here is a faith-refreshing narration about pious neighbours. Please read and refresh your

faith: The Greatest and Holiest Prophet ﷺ said, ‘Due to a pious Muslim, Allah عزوجل removes calamities from 100 of his neighbouring homes.’

(Al-Mu'jam-ul-Awsaṭ liṭ-Ṭabarānī, vol. 3, pp. 129, Ḥadīṣ 4080)

The Islamic verdict about co-education

Question: What is the Islamic verdict about co-education?

Answer: Modern co-education for those who have reached puberty is completely prohibited, Ḥarām and will lead to Hell.

Woman and college

Question: These days what dangers does a girl face in a school or college?

Answer: Since women have entered schools, colleges and universities, a big door of chaos has opened, الْأَمَانُ وَالْحَفِظُ. Firstly, the uniforms do not fulfil full veiling requirements. Even in places where the Burqa' etc. is worn they are usually attractive and therefore, inappropriate.

Secondly, young girls walking outside their homes freely create a thousand problems. Amongst college girls who interact informally with college boys, there are probably very few who preserve their ‘chastity’. Stories of their love affairs and sins are published in newspapers every day. Sometimes, parents obstruct a love marriage, which leads many boys and girls to commit suicide. If a girl graduates and finds a job in an office she ends up committing more sins. It is almost impossible to avoid unveiling and informal socialising with non-Maḥram men in offices. Every modest Muslim can understand its worldly and religious harm. Akbar Ilāḥbādī rightly said:

*Ta'līm-e-dukhtarā" say yeḥ ummīd ḥay zarūr
Nāchay dulḥan khushī say khud apnī barāt mayn*

*By educating girls we can definitely expect
Brides to dance happily in their own weddings*

Veil-observing girls find it harder to get married!

Question: What if a family stops its girls from wearing veils, because it is hard to find someone who will marry a girl who does not have any college education, who is uninterested in fashion, simple and wears a veil? Is it right to think like this?

Answer: This is a misconception. No matter whatever happens, a woman will get married where she is predestined to do. If she is not predestined to get married, then no matter how educated and fashionable she is, no force in the world can have her get married. And if a delay in marriage is in store for her, then that is her destiny. Many educated fashionable women and virgins die every day in tragedies or illnesses. Many young girls drown whilst enjoying a swim at sea. Some, due to unveiling and a fashion-craze, get caught up in the net of unreal love but find the door of love-marriage closed and resort to suicide. Never assume that you will only get what you want by the sins of unveiling and fashion-addiction etc. Please try to understand my message through this shocking story. My master A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ narrated:

Government job

Sayyidunā Imām Sufyān Ṣaurī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ told a man not to work for the government because it is difficult to avoid oppression and sin whilst serving rulers. The man asked, 'What will I do about my family?' He replied, 'Listen to this! This man says: If I disobey

Allah عَزَّوَجَلَّ He عَزَّوَجَلَّ will feed my family but if I obey Him He عَزَّوَجَلَّ will leave me without food.’ (Fatāwā Razawiyyah, vol. 23, pp. 528)

Do not be afraid of tribulations

No matter how harshly Islamic sisters are tested they must not stop observing ‘veil’. May Allah عَزَّوَجَلَّ create ease for you for the sake of the princess of Paradise Sayyidatunā Faṭimah and mother of all believers Sayyidatunā ‘Āishah رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا. Sūrah Alam Nashrah in part 30 states:

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٥﴾ إِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٦﴾

So indeed with hardship is ease. Indeed with hardship is ease.

[Kanz-ul-Īmān (Translation of Quran)] (Part 30, Sūrah Alam Nashrah, verse 5-6)

Is it permissible to read novels?

Question: These days women read novels and digests, please enlighten us regarding this matter.

Answer: There are often blasphemous statements in newspaper articles, digests and novels. They also include articles written by heretics [i.e. those who hold corrupt beliefs] involving the risk of the destruction of the reader’s religion and faith. In Islamic law it is Harām for both men and women to read so-called religious books and articles of heretics. However, a staunch Sunnī scholar is allowed to read them when and as much as necessary. Anyhow, this is a very delicate issue for women. My master A’lā Ḥaḍrat رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ said, ‘A Ṣaḥīḥ Ḥadīṣ states that you should not teach girls the translation (and commentary) of Sūrah Yūsuf because it mentions the treachery of women.’ (Fatāwā Razawiyyah, vol. 24, pp. 455)

We must ponder over it. Girls have even been prohibited from studying the translation and commentary of a Quranic Sūrah so that they do not take a negative effect. Now ask yourself, how it can be permissible for them to read newspapers, monthly magazines, digests and novels full of thousands of corrupt contents such as indecent pictures, shameless movie-promos etc.! Remember, these magazines are no less destructive for the afterlife of men either.

Question: What Sūrahs should girls be taught?

Answer: Girls should be taught the translation and commentary of Sūrah An-Nūr. The Beloved Prophet ﷺ said, ‘Teach your women how to weave cloth and teach them Sūrah An-Nūr.’

(In old times, cloth used to be woven at home. This Ḥadīṣ implies that one should teach them household chores such as sewing etc.)

(Al-Mustadrak, vol. 3, pp. 158, Ḥadīṣ 3546)

It is reported that Sayyidunā ‘Abdullāh Bin ‘Abbās رضى الله تعالى عنه recited Sūrah An-Nūr on the Mimbar [i.e. pulpit-like raised structure] during Hajj and explained it so beautifully that if the Romans had heard it they would have accepted Islam. *(Tafsīr-e-Madārik, pp. 793)*

Sūrah An-Nūr is in the 18th part of the Holy Quran. It consists of 9 Rukū’ and 64 holy verses. It should definitely be taught to girls. In fact, all Islamic brothers and Islamic sisters should study its translation and commentary.

Question: Which commentary of Sūrah An-Nūr should we read?

Answer: *Khazāin-ul-‘Irfān* or *Nūr-ul-‘Irfān*. If you wish to read a more detailed commentary then refer to the commentary of Sūrah An-Nūr called ‘*Chādar aur Chār Dīwārī*’ (Urdu) by Khalīl-ul-

‘Ulamā, Khalīl-e-Millat, Muftī Muhammad Khalīl Khān Qādirī Barakātī Marah̄rawī عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِي. The speciality of this commentary is that the translation of the Holy Quran in it has been taken from *Kanz-ul-Īmān*.

I was fashionable

Islamic sisters! Always remain associated with the Sunnah-inspiring Madanī environment of Dawat-e-Islami. Here is a summarised statement by an Islamic sister who has mentioned the interesting reasons for her joining Dawat-e-Islami: I used to wear the latest fashionable clothes and wander around unveiled. One day some Islamic sisters came to our house. They explained the benefits of joining Dawat-e-Islami’s Madanī environment and asked us for permission to start a Sunnah-inspiring Ijtimā’ in our house. We happily agreed.

When the day of the Ijtimā’ arrived I attended it. I was very impressed by the Islamic sisters’ simplicity, character and style of Madanī work. I was especially inspired by the heart-touching prayer at the end. It was the first time I heard such a prayer. Due to that Ijtimā’ I was blessed with repentance and joined the Madanī environment. I got rid of my fashion-craze and began to wear simple clothing and now I am striving to make my afterlife better by doing Dawat-e-Islami’s Madanī work as a responsible Islamic sister of my locality at Zaylī Halqah level.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! I regularly listen to a cassette-speech released by Maktaba-tul-Madīnah every day. I thank Allah عَزَّوَجَلَّ for granting me such a great Madanī environment. I wish every single Islamic sister would join Dawat-e-Islami’s Madanī environment.

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلٰی مُحَمَّد

Smiling whilst talking is a Sunnah

Islamic sisters! There is a famous saying, ‘*The thirsty person must walk to the well*’ but this Madanī example tells of a well walking to a thirsty person, i.e. some Islamic sisters came to this modern Islamic sister’s house and held a Sunnah-inspiring Ijtimā’ there, which changed her destiny and transformed her into a Madanī Islamic sister. It is true that individually visiting people at their homes, meeting them politely with a smiling face and presenting them with Madanī pearls lead many people to getting reformed.

الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ! Smiling whilst talking is a Sunnah. If someone habitually smiled whilst speaking, then he will not receive the reward for following the Sunnah. When smiling you must have this intention, ‘*I will smile with the intention to fulfil a Sunnah*’. I wish we all had a habit of smiling whilst speaking with the intention to follow the Sunnah. Please accept another Madanī pearl: Sayyidatunā Umm-e-Dardā رَضِيَ اللَّهُ تَعَالَى عَنْهَا said about Sayyidunā Abū Dardā رَضِيَ اللَّهُ تَعَالَى عَنْهُ, ‘He (رَضِيَ اللَّهُ تَعَالَى عَنْهُ) smiled whenever he spoke. When I asked him about it, he (رَضِيَ اللَّهُ تَعَالَى عَنْهُ) answered, ‘I saw the Beloved Prophet of Allah (صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ), he (صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) kept smiling whilst talking.’

(Makārim-ul-Akhlaq liṭ-Ṭabarānī, Raqm 21)

Is the veil not necessary these days?

Question: What if someone says ‘Wearing a veil these days is not necessary’?

Answer: Such comments are extremely absurd, adverse and ignorant. These comments indicate the rejection of the obligation (Farḍiyyat) of Islamic veil, and rejecting the entire concept of Islamic veil is unbelief (Kufr). However, if someone believes in the obligation of Islamic veil but rejects a particular kind of it which is

not included in the fundamentals of the religion (Zarūriyāt-e-Dīn) then he/she will not become an unbeliever (Kāfir).

You are like a family member

Question: What about saying, ‘*There’s no veil between you and your spiritual guide*’ or saying to non-Maḥram relatives, neighbours or regular visiting family friends, ‘*You are like a family member, we don’t need to observe veil with you*’?

Answer: This is also complete absurdity and stupidity. Anyone who says such things must repent. It is necessary to observe veil with non-Maḥram spiritual guide and every other non-Maḥram relative, friend or neighbour.

Man making woman wear bangles around her wrist!

Question: Can a woman let a bangle-seller hold her hand and make her wear bangles around her wrist?

Answer: Any woman who does this is a sinner and worthy of Hell. If her husband or Maḥram male relatives do not despise and prevent this as much as they can, then they are Dayyūš and worthy of Hell too. If a husband sees a man holding his wife’s hand he would probably pounce on him and want to beat him up, but unfortunately, when the same wife lets a man touch her hand to make her wear bangles around her wrists, her husband’s blood does not boil.

When my master A’lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was asked about women letting shop-keepers make them wear bangles around their wrists, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ answered: Ḥarām, Ḥarām, Ḥarām, showing her wrist to a non-Maḥram man is Ḥarām, letting him hold her hand is Ḥarām, any man that allows his wife to do this is Dayyūš.

(Fatāwā Razawiyyah, vol. 22, pp. 247)

Despairing and discouraging response from people

Question: Parents say, ‘We’re afraid of what people will say if we make our young daughter wear a veil, our relatives will say all sorts of things!’

Answer: A Muslim ought to fear Allah ﷻ and not society. The 40th blessed verse of Sūrah Al-Baqarah (part 1) states:

And fear none but Me.

وَإِيَّائِيَ فَارْهَبُونَ ﴿٤٠﴾

[Kanz-ul-Īmān (Translation of Quran)] (Part 1, Sūrah Al-Baqarah, verse 40)

When someone truly fears Allah ﷻ then Allah ﷻ helps her from the unseen and makes people respect her.

♦ ♦ ♦

Story

Once a saint رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was surrounded by a group of unbelievers who withdrew their swords with the intention of murdering him, but their hands were paralysed and they could not strike their swords. When the saint رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ saw this he started to cry. The unbelievers were puzzled and asked, ‘Why are you crying, you should be happy that you are still alive.’ He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ replied, ‘I am crying because I have been deprived of the blessing of martyrdom. If you people had killed me I would have succeeded because I would have deserved Paradise by the grace of Allah ﷻ.’

اَلْحَمْدُ لِلّٰهِ ﷻ when the unbelievers heard his faith-refreshing reply, they all became Muslims. The saint رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, who feared no one but Allah ﷻ, touched their paralysed arms with his blessed hand, and Allah ﷻ cured them all.

May Allah ﷺ have mercy on him and forgive us without accountability for his sake!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

*Nikal jāye dil say mayray khauf-e-dunyā
Tujhī say darūn mayn sadā Yā Ilāhī
Tayray khauf say Tayray dar say hamayshah
Mayn thar thar rahūn kānptā Yā Ilāhī
May my heart get free from worldly fear
May I always fear You only, O my Lord
May I always tremble
With Your fear, O my Lord*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Is it necessary to wear a veil in case of death in house?

Question: If there is death in anyone's house and people visit to express their condolences, then is it necessary to wear a veil even in such an emergency situation?

Answer: In such circumstances, we ought to contemplate about death even more. The more you ponder about death the more you will feel like avoiding sins. Unveiling is also a sin, Ḥarām and leads to Hell. So, in such cases, modest and Almighty-fearing Islamic sisters will observe veil even more.

Son was lost, not modesty

Sayyidatunā Umm-e-Khallād's son was martyred in a battle. She رَضِيَ اللَّهُ تَعَالَى عَنْهَا came with a veil over face to the Greatest and Holiest Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ enquiring about her son. Someone commented surprisingly, 'You have a veil over your face even at

such a time!’ She رَضِيَ اللَّهُ تَعَالَى عَنْهَا replied, ‘I have lost my son not my modesty.’ (*Sunan Abī Dāwūd, vol. 3, pp. 9, Hadīṣ 2488*)

May Allah عَزَّوَجَلَّ have mercy on her and forgive us without accountability for her sake!

أُمِّينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Did you see? Sayyidatunā Umm-e-Khallād رَضِيَ اللَّهُ تَعَالَى عَنْهَا wore a ‘veil’ despite her son’s death. The fact of the matter is that if someone fears Allah عَزَّوَجَلَّ and truly desires to practice Islamic law, then even the most difficult of tasks will become simple. And whoever falls for the tricks of her Nafs, will find even the simplest of tasks difficult. Undoubtedly if Islamic sisters fear the punishment of Allah عَزَّوَجَلَّ and endure slight hardship because of wearing a veil, then this is not hard. Otherwise, no one can bear the punishment of Hell. Anyone who is firmly determined to follow any command of Allah عَزَّوَجَلَّ, so Allah عَزَّوَجَلَّ will create ease for him.

Daughter’s pain vanished

Islamic sisters! An excellent method of acquiring the zeal to practice Islamic law is to travel with devotees of Rasūl in Madanī Qāfilahs of the global & non-political movement of the Quran and Sunnah, Dawat-e-Islami. If you make a firm intention to travel¹ but then do not have the privilege to, then إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ you will still gain its spiritual benefits. Listen to and enjoy this faith-refreshing story about a fortunate Islamic sister who made an intention to travel in a Madanī Qāfilah.

The following is a summarised statement of an Islamic sister from Bāb-ul-Islam (Sindh): My daughter was experiencing severe pain in

¹ Please note that Islamic sisters’ Madanī Qāfilahs are no longer allowed.

her throat. Despite much treatment she did not recover. I made an intention to travel in a Madanī Qāfilaḥ of Islamic sisters. I believe that my daughter was cured due to the blessing of my good intention. Later I fulfilled my intention by travelling in a Madanī Qāfilaḥ of Islamic sisters.

*Fazl kī bārishayn, raḥmatayn, na'matayn
Ger tumḥayn chāḥiye, Qāfilay mayn chalo
Dūr bīmāriyān aur parayshāniyān
Ḥaun gī bas chal paṛayn, Qāfilay mayn chalo
If you want mercy, grace and bounties
Then travel in a Qāfilaḥ
Relief from illnesses and stress
You will see, just come in a Qāfilaḥ*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Can a man express condolences to non-Maḥram female

Question: If a relative of a non-Maḥram female passes away, then can a man visit her to express his condolences?

Answer: No. Ṣadr-ush-Sharī'ah, Badr-ut-Ṭarīqah, 'Allāmah Maulānā Muftī Muhammad Amjad 'Alī A'zamī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي said, 'Only a woman's Maḥram relatives should console her.'

(Baḥār-e-Sharī'at, part 4, pp. 201)

What is the ruling on visiting a sick non-Maḥram person?

Question: Can non-Maḥram men and women not even visit one another in times of sickness?

Answer: No. There is a big risk of getting inclined to each other on this occasion, which will cause major problems.

Questions and answers about childbirth

Question: Can a man assist with childbirth?

Answer: No man other than the husband should assist with childbirth because this involves great unveiling of the body. If possible, seek the assistance of a Muslim midwife at home; otherwise, seek the services of a hospital where only Muslim nurses carry out this task. In hospitals, it is necessary to make enquiries about this before admitting your wife because this task is often carried out by male doctors, and even medical students take part in delivery tasks, especially in government hospitals. Remember, a Muslim woman has to observe veil with a non-Muslim woman just as she has to do with a non-Mahram man.

Allowing non-Muslim midwives to help with childbirth

Question: Most midwives in non-Islamic countries are unbelievers, therefore, it is difficult to avoid the assistance of non-Muslim women, please guide us in this matter and be rewarded by Allah عَزَّوَجَلَّ and thanked by people.

Answer: It is not permissible for a Muslim woman to expose her Satr to a non-Muslim woman. This must be avoided. As long as a qualified Muslim midwife is available one must refrain from using a non-Muslim midwife. However, in times of necessity when a Muslim midwife is unavailable, as mentioned in the above question, then in such severe necessity there is no harm in using a non-Muslim midwife.

Question: Should a brother-in-law meet his sister-in-law to congratulate her after she has given birth?

Answer: Looking at or congratulating the sister-in-law or any other non-Mahram woman opens the door of major problems.

Is it enough to have a ‘veil’ in your heart?

Question: Some unveiling women say things like, ‘*You only need to have a veil in your heart!*’ Please elaborate on this.

Answer: This is an extremely fierce and dangerous strike of the devil. This outrageous statement rejects those blessed verses of the Holy Quran which command the concealment of the outer body. For example, verse 33 of Sūrah Al-Aḥzāb (part 22) states:

And remain in your houses and do not stay unveiled like the unveiling of the former days of ignorance.

[Kanz-ul-Īmān (Translation of Quran)]

The 59th verse of this Sūrah states:

O Prophet! Command your wives and your daughters and the women of the Muslims to cover their faces with a part of their headgear.

[Kanz-ul-Īmān (Translation of Quran)]

Verse 31 of Sūrah An-Nūr states:

And they must not reveal their adornment.

[Kanz-ul-Īmān (Translation of Quran)]

Anyone who completely denies the concept of concealing the body and says ‘*You only need a veil in your heart*’ will lose her faith. If she was married, then her marriage has broken as well, if she was a disciple, then her Bay’at has also broken, if she has already performed her Farḍ Hajj, then that has also been invalidated, and all her past virtues are wasted. She must repent from this unbelief, recite the Kalimah and become a Muslim again and marry the same husband again (if he does not want to marry her again, then she can marry anyone else) and if she wants to become a disciple, then she can do Bay’at with any qualified spiritual guide. However, if someone

believes that veiling is Farḍ (obligatory) but denies a specific kind of it which is not one of the fundamentals of religion (Zarūriyāt-e-Dīn) then she is not an unbeliever. In order to learn the methods of repenting from unbelief (Kufr), renewing one's faith and marriage, please refer to the 20-page short booklet called '28 Phrases of Kufr (Unbelief)' published by Maktaba-tul-Madinah. May Allah ﷻ protect our faith.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

In reality our 'outer bodies' represent our hearts. If our hearts are good then their effect will be visible on our outer bodies. So only those people will observe veil whose hearts are good and submit to Allah's command. My master A'lā Ḥaḍrat رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said: To think that the inner self (heart) must be clean regardless of the outer state is a misconception. One Ḥaḍīṣ states, 'If his heart was sound, then his outer self would automatically be sound.'

(Fatāwā Razawiyyah, vol. 22, pp. 605)

Mental illness was cured

Islamic sisters! What can I say about the blessings of Dawat-e-Islami's Madanī environment! In order to make a habit of reaping these blessings, please attend Dawat-e-Islami's Sunnah-inspiring Ijtimā'āt. إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ, your problems will astonishingly be resolved and by Allah's grace, you will receive Divine assistance from the unseen.

This is a summarised statement by an Islamic sister of Kahrur Pakka (Punjab, Pakistan): My younger brother was constantly stressed due to domestic problems and poverty etc. He slowly became depressed and would speak inappropriately. Eventually he began to contemplate suicide. I felt extreme sympathy for him but what can a woman do. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ I was already an attendee of Dawat-e-Islami's Sunnah-inspiring Ijtimā', I whole-heartedly prayed there for my brother's

health. After some time, Allah عَزَّوَجَلَّ the Curer of all illnesses, cured my brother. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! Due to respecting my mother and father, he is now the apple of their eyes.

Ay Razā her kām kā aik waqt hay

Dil ko bhī ārām hō hī jāye gā

O Razā there is a time for everything

Your heart will get its peace

Islamic sisters! Did you see the blessing of attending a Sunnah-inspiring Ijtimā'? Always remember that you should not attend an Ijtimā' with the sole intention of solving your problems. Definitely make the intention to seek knowledge and earn reward in the afterlife. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, many weekly Sunnah-inspiring Ijtimā'āt are held in cities all over Pakistan and in many other countries, with observance of Shar'i veil. All Islamic sisters should attend Dawat-e-Islami's Sunnah-inspiring Ijtimā'āt, and not just alone, in fact, you should personally and politely invite other Islamic sisters to also attend.

Madanī pearl: Sayyidunā Jābir رَضِيَ اللهُ تَعَالَى عَنْهُ reported that the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Every good deed is charity, and for you to meet your Islamic brother with a smile is also a good deed, and for you to add water to your brother's vessel from your bucket is also a good deed.' (*Musnad Imām Aḥmad, vol. 5, pp. 111, Ḥadīṣ 14715*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

What if someone hesitates to wear a veil?

Question: Society has advanced greatly and there is a fashion-craze everywhere, so many sisters hesitate to wear a veil these days, what should they do?

Answer: Do not stop wearing the full Islamic veil because this is a great virtuous deed and unveiling is a severe sin. The more difficult you find it to observe veil **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** the more reward you will gain. It is narrated, **أَفْضَلُ الْعِبَادَاتِ أَمْحُزُّهَا** *The best act of worship is the one that involves more hardship.* (*Kashf-ul-Khifā, vol. 1, pp. 141*)

Imām Sharafuddīn Nawavī **عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي** said, ‘The reward and excellence of a deed increases with its greater difficulty and expenditure.’ (*Sharḥ Ṣaḥīḥ Muslim lin-Nawavī, vol. 1, pp. 390*)

Sayyidunā ‘Umar Bin ‘Abdul ‘Azīz **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** said, ‘The best deed is the one which requires people to force their Nafs into doing it.’

(*Ithāf-us-Sādaḥ liz-Zabīdī, vol. 11, pp. 10*)

Sayyidunā Ibrāhīm Bin Adḥam **عَلَيْهِ رَحْمَةُ اللَّهِ الْأَكْرَم** said, ‘The harder an action in this world, the heavier it shall be on the Scales.’

(*Taḏkira-tul-Awliyā, pp. 95*)

However, if someone has a problem with her own heart, then what can we say about her! The famous commentator, Ḥakīm-ul-Ummat, Muftī Aḥmad Yār Khān **عَلَيْهِ رَحْمَةُ الْمَلَكَيْن** wrote on page 318 of *Nūr-ul-‘Irfān*, ‘If someone finds sin easy and worship difficult, then get informed that his heart contains hypocrisy. May Allah **عَزَّوَجَلَّ** protect us.’

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Even the shroud of Sayyidatuna Fatimah was concealed!

Question: It is said that Sayyidatunā Fāṭimah **رَضِيَ اللَّهُ تَعَالَى عَنْهَا** preferred that even her shroud should not be seen by any non-Maḥram man!

Answer: Definitely. After the visible demise of the Prophet of Raḥmah ﷺ the lady of Paradise, princess of the universe, Sayyidatunā Fāṭimah Zahrā رَضِيَ اللّٰهُ تَعَالٰى عَنْهَا was so overtaken by the grief of being away from Mustafa ﷺ that she رَضِيَ اللّٰهُ تَعَالٰى عَنْهَا never smiled. She رَضِيَ اللّٰهُ تَعَالٰى عَنْهَا was only seen smiling once before passing away. The following is a report of that one occasion: All her life, the lady of Paradise رَضِيَ اللّٰهُ تَعَالٰى عَنْهَا concealed her body from the eyes of other men but was worried about men seeing her shrouded-body after her demise. On one occasion, Sayyidatunā Asmā Bint-e-‘Umayy رَضِيَ اللّٰهُ تَعَالٰى عَنْهَا said, ‘In Ethiopia, I saw people tying branches of trees together to make a type of palanquin for the corpse and then cover it with a cloth.’ Then she had some branches of date trees brought and joined them together and covered them with a cloth to show it to the lady of Paradise رَضِيَ اللّٰهُ تَعَالٰى عَنْهَا. Sayyidah Fāṭimah رَضِيَ اللّٰهُ تَعَالٰى عَنْهَا became very happy and smiled. This is the only instance of anyone witnessing her smile after the visible demise of our Greatest and Holiest Prophet ﷺ.

(Jaʿb-ul-Qulūb – translation, pp. 231)

رَضِيَ اللّٰهُ تَعَالٰى عَنْهَا! Just look at the veil of the lady of Paradise رَضِيَ اللّٰهُ تَعَالٰى عَنْهَا. A poet very rightly said:

چُو زَہرا باش از مخلوق رُپوش
کہ دَر آغوش شَبِیرے بہ بینی

*Be pious and observe veil like Sayyidatunā Fāṭimah Zahrā
So that you see a child like Sayyidunā Imām Ḥusayn in your lap*

Veil of Sayyidatuna Fāṭimah even on Şirāṭ bridge!

Question: Will people not see lady of Paradise رَضِيَ اللّٰهُ تَعَالٰى عَنْهَا crossing the bridge of Şirāṭ on Judgement Day?

Answer: ‘Allāmah Jalāluddīn Suyūṭī Shāfi’ī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated that Amīr-ul-Mu`minīn, Maulā-e-Kāināt, ‘Alī-ul-Murtaḍā, the lion of Allah كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيم narrated that the Noblest and Greatest Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: On Judgement Day, an announcer will say, ‘O people! Lower your heads, close your eyes, so that Sayyidatunā Fāṭimah (رَضِيَ اللَّهُ تَعَالَى عَنْهَا) Bint-e-Muhammad (صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) will cross Širāt.’ (Al-Jāmi’-uṣ-Ṣaghīr, pp. 57, Ḥadīṣ 822)

The blessings of politeness

Our Islamic sisters should also learn from the blessed biography of the lady of Paradise, Sayyidatunā Fāṭimah Zaḥrā رَضِيَ اللَّهُ تَعَالَى عَنْهَا. If you join Dawat-e-Islami’s Madanī environment and regularly attend Dawat-e-Islami’s local weekly Islamic sisters’ Ijtimā’ and regularly practice the Madanī In’āmāt by doing Fikr-e-Madīnah and filling in its booklet daily and then hand it in to your local responsible Islamic sister, then اِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ you will prosper. For your motivation, here is a summarised statement by an Islamic sister regarding a Madanī Qāfilah.

I did not offer Ṣalāh and was crazy about foreign fashion. I was addicted to films and dramas. One day due to someone’s invitation I attended the last session of Dawat-e-Islami’s 3-day international Sunnah-inspiring Ijtimā’ with a friend. Whilst there, two unfamiliar Islamic sisters took good care of us and made us feel very comfortable in their group. Coincidentally, they were from my locality so they invited us to attend the local weekly Wednesday Islamic sisters’ Ijtimā’ but we did not pay any special attention. Despite this, they visited our house to give us an invitation for the Ijtimā’. I half-heartedly agreed to attend out of courtesy and thought that I would attend just one local Ijtimā’ but not again. However, what can I say about Dawat-e-Islami’s brilliant sisters! They did not lose hope and

remained in constant touch with me for my afterlife's betterment, they remained compassionate and kind and continued to give me kind personal invitations. Eventually, their impressive characters melted my harder-than-stone heart and I gradually affiliated myself with this Madanī environment with heart and soul.

*‘Alī kay wāsiṭay sūraj ko pḥayrnay wālay
Ishārah ker do kay mayrā bhī kām ho jāye*

*O you who, for ‘Alī, caused the sun to rise after it had set!
Please you only make a gesture, and I will prosper*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Women visiting holy tombs!

Question: Can Islamic sisters visit cemeteries or the sacred tombs of saints?

Answer: Some scholars have permitted the visiting of graves for women. This is the preferred opinion in *Durr-e-Mukhtār*. However, if they visit the graves of close relatives they will cry and mourn. Therefore, it is prohibited. Visiting the graves of pious people for blessings is permissible for old women but forbidden for young ones.

(Rad-dul-Muhtār, vol. 3, pp. 178)

Ṣadr-ush-Sharī’ah, Badr-ut-Ṭarīqah, ‘Allāmah Maulānā Muftī Muhammad Amjad ‘Alī A’zamī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي said: And the safest opinion is that women should be totally forbidden because when visiting the graves of close relatives they will cry and mourn and when visiting the graves of pious people (رَحْمَةُ اللَّهِ تَعَالَى) they will exceed the limits of respect or act disrespectfully, both are common amongst women. (*Bahār-e-Sharī’at, vol. 1, pp. 849*)

My master A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ mentioned the prohibition of women visiting graves in many of his writings. In one place he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said: Imām Qāḍī 'Iyāḍ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was asked if it was permissible for women to visit graveyards. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ replied, 'You should not be asking whether or not this is permissible, rather you should be asking how much a woman is cursed for this. When she intends to exit her house to visit the cemetery, Allah عَزَّوَجَلَّ and angels curse her; when she exits her house, devils surround her from all directions; when she reaches the grave, the deceased's soul curses her; she remains in the curse of Allah عَزَّوَجَلَّ until she returns.'

(Fatāwā Razawiyyah, vol. 5, pp. 557)

Should women visit Jannat-ul-Baqī' or not?

Question: When in Madīna-tul-Munawwarah can Islamic sisters visit Jannat-ul-Baqī' and the tombs of the battle of Uḥud martyrs رَضَوَانُ اللّٰهُ تَعَالَى عَلَيْهِمْ أَجْمَعِينَ?

Answer: No.

Question: Can they not even offer Salām from outside the blessed cemetery?

Answer: If they are coincidentally passing by Jannat-ul-Baqī', Jannat-ul-Ma'lā or any other Muslim cemetery or tomb of a saint, on foot or transport, without a specific intention of visiting these sacred places, then there is no harm in saying Salām from a distance without stopping.

Women visiting the sacred tomb of the Holy Prophet ﷺ

Question: Can Islamic sisters visit the luminous tomb of the Revered and Renowned Prophet صَلَّى اللّٰهُ تَعَالَى عَلَيْهِ وَاٰلِهٖ وَسَلَّم?

Answer: Yes, they can. It is not permissible for women to visit any blessed tomb other than that of our Holy Prophet ﷺ. Visiting this sacred tomb is a grand and auspicious Sunnah and is almost Wājib. The Holy Quran has declared it a glorious means of the forgiveness of sins. The 64th verse of Sūrah An-Nisā (part 5) states:

وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ
الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا ﴿٦٤﴾

And if when they do injustice to their souls, then O Beloved! They should come to you and then beg forgiveness of Allah and the Prophet should intercede for them, then surely, they will find Allah the Most Relenting, the Merciful.

[Kanz-ul-Īmān (Translation of Quran)] (Part 5, Sūrah An-Nisā, verse 64)

A sacred Ḥadīṣ states; ‘If anyone visits my grave, then my intercession shall become incumbent for him.’ (*Dār Quṭnī*, vol. 2, pp. 351, Ḥadīṣ 2669)

Sayyidunā Abū Ḥurayrah رَضِيَ اللَّهُ تَعَالَى عَنْهُ reports the following Ḥadīṣ of the Noblest Prophet ﷺ, ‘Whoever performed Hajj but did not visit me has oppressed me.’

(Al-Kāmil-fī-Ḍu‘afā-ir-Rijāl, vol. 8, pp. 248)

So we learn that firstly, visiting the blessed tomb of the Holy Prophet ﷺ is incumbent [close to Wājib], secondly, it is a means for the acceptance of repentance, thirdly, it is a way to earn his intercession and fourthly, it saves you from oppressing the Holy Prophet ﷺ. All these factors have made it necessary for all of the Blessed Prophet’s slaves and maids to kiss the soil of his glorious court, contrary to other graves and tombs,

because such emphasis has not been made regarding their graves, and there are risks of serious issues there. If they are graves of close relatives, then women will become impatient, and if they are the tombs of saints, then they will either be disrespectful or exceed the etiquette of respect due to their ignorance; this is usually noticed and observed. So it is safer for them to avoid visiting the tombs of saints and other graves.

My master A'lā Ḥaḍrat رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said: Visiting the graves of relatives, especially if the death is recent, will definitely revive grief in women, and when they visit the tombs of saints (رَحْمَةُ اللَّهِ تَعَالَى) then there is a chance of one of the two evils occurring; either a lack of respect or an unlawful exaggeration of respect. Therefore, it is totally prohibited. This is why the author of 'Ghunyaḥ' declared this to be Makrūḥ. However, visiting and kissing the soil of the Grand court of our Holiest Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is the greatest of desirable actions. In fact, it is close to Wājib, we shall not prevent them from doing this, rather we shall teach them the proper manners of visiting.

(Fatāwā Razawiyyah, vol. 9, pp. 538)

Can women visit historic sites in Madīna-tul-Munawwarah!

Question: During their visit to Ḥaramayn Ṭayyibayn, can Islamic sisters visit the blessed birthplace of the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, the caves of Ḥirā, and Šaur, Mount Uḥud etc. or not?

Answer: If they avoid mixing with men and fulfil all the requirements of veil, then they can visit. However, it is better for them to stay at their residence and perform worship, because it is extremely difficult for them to avoid mixing with men, especially during the blessed Hajj season. Even if they do visit these sites, then it is more appropriate for them to see these blessed historic sites from a distance whilst remaining in their vehicles.

Should women perform I'tikāf in Masjid-un-Nabawī or not?

Question: Can an Islamic sister perform I'tikāf in the last ten days of Ramadan-ul-Mubārak in the specified female sections of the two Holy Masjids (Ḥaramayn Ṭayyibayn)?

Answer: No.

Question: Can she perform I'tikāf in her rented accommodation?

Answer: She can make an intention to specify a place in her accommodation for Ṣalāḥ, this specified place will become her 'house-Masjid' (Masjid-ul-Bayt), she can do I'tikāf in that area.

The veils of Ṣaḥābiyyāt

Question: Please tell us some blessed Aḥādīṣ about the veils of the Ṣaḥābiyyāt رَضِيَ اللَّهُ تَعَالَى عَنْهُنَّ.

Answer: Here are nine narrations about the veils of the Ṣaḥābiyyāt رَضِيَ اللَّهُ تَعَالَى عَنْهُنَّ:

1. Veiling face even in Iḥrām

Umm-ul-Mu'minīn Sayyidatunā 'Āishah Ṣiddīqah رَضِيَ اللَّهُ تَعَالَى عَنْهَا narrates: During the Hajj-pilgrimage we were in the state of Iḥrām with the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Whenever people travelled past us we used to pull our shawls over our heads and hang them in front of our faces, when they passed we exposed our faces. (*Abī Dāwūd, vol. 2, pp. 241, Ḥadīṣ 1833*)

Did you see! In a state of Iḥrām a pilgrim must not allow any cloth to touch his/her face, but even in this state the blessed Ṣaḥābiyyāt رَضِيَ اللَّهُ تَعَالَى عَنْهُنَّ concealed their faces from other men. Remember! In a state of Iḥrām it is Ḥarām to touch cloth to the face. Therefore, they were careful to conceal their faces without letting their veils

touch their faces. It is worth remembering here that the Ṣaḥābiyyāt رَضِيَ اللَّهُ تَعَالَى عَنْهُنَّ concealed their faces and observed veil strictly even in normal situations. This is why the blessed Ḥadīṣ declared prohibition from covering faces in the state of Iḥrām.

A Ḥadīṣ of Ṣaḥīḥ *Bukhārī* states that the Greatest and Holiest Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘وَلَا تَنْتَقِبِ الْمَرْأَةُ الْمُحْرِمَةُ وَلَا تَلْبِسِ الْقُقَارِيزَ’ *In the state of Iḥrām, a woman must neither cover her face nor wear gloves.*

(*Ṣaḥīḥ Bukhārī*, vol. 1, pp. 607, Ḥadīṣ 1838)

2. Black shawls of Anṣārī Ṣaḥābiyyāt

Mother of the believers, Sayyidatunā Umm-e-Salamah رَضِيَ اللَّهُ تَعَالَى عَنْهَا narrated: When this blessed verse of the Glorious Quran was revealed:

يُذْنِبْنَ عَلَيْهِنَّ مِنْ جَلَا بِيْسِهِنَّ ط

To cover their faces with a part of their headgear.

[*Kanz-ul-Īmān (Translation of Quran)*] (Part 22, Sūrah Al-Aḥzāb, verse 59)

So the women of the Anṣār covered themselves with black shawls whenever they exited their homes. From afar, it looked as though crows were sitting on their heads. (*Sunan Abī Dāwūd*, vol. 4, pp. 84, Ḥadīṣ 4101)

3. Tearing a garment and turning it into two scarves

Mother of the believers, Sayyidatunā ‘Āishah Ṣiddīqah رَضِيَ اللَّهُ تَعَالَى عَنْهَا narrated: When this holy verse was revealed:

وَلْيَضْرِبْنَ بِخُرُجِهِنَّ عَلَىٰ جُيُوبِهِنَّ ص

And to keep putting their head-coverings over their bosoms.

[*Kanz-ul-Īmān (Translation of Quran)*] (Part 18, Sūrah An-Nūr, verse 31)

Women tore their lower garments from the corners and covered their faces with them. (*Ṣaḥīḥ Bukhārī*, vol. 3, pp. 290, Ḥadīṣ 4759)

4. Careful about veil

The wife of Abul Qu'ays breastfed the mother of the believers, Sayyidatunā 'Āishah Ṣiddīqah رَضِيَ اللَّهُ تَعَالَى عَنْهَا when she was a child. Therefore, Abul Qu'ays was Sayyidatunā 'Āishah Ṣiddīqah's Raḍāi¹ father and Abul Qu'ays's brother Aflah was Sayyidatunā 'Āishah Ṣiddīqah's Raḍāi-uncle. After the blessed verses about veil were revealed, Aflah intended to meet Sayyidatunā 'Āishah Ṣiddīqah رَضِيَ اللَّهُ تَعَالَى عَنْهَا, but she رَضِيَ اللَّهُ تَعَالَى عَنْهَا refused in view of the commandment of veil. *Ṣaḥīḥ Bukhārī* states: Sayyidatunā 'Āishah Ṣiddīqah رَضِيَ اللَّهُ تَعَالَى عَنْهَا said, 'Let me first ask the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ whether or not I must observe veil with Aflah due to a Raḍāi-relationship, because I think I drank Abul Qu'ays's wife's milk, but how does that make me related to Aflah?' The Prophet of Raḥmah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'O 'Āishah! Allow Aflah, he is your Raḍāi-uncle.'

(*Ibid*, pp. 306, Ḥadīṣ 4796)

5. Scarves must not be transparent

Sayyidunā Dihyah Bin Khalīfah رَضِيَ اللَّهُ تَعَالَى عَنْهُ said: Once some white thin Egyptian cloth was brought in front of the Revered and Renowned Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. He صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ granted a piece of cloth to me as well and instructed, 'Cut this into two pieces, use one to make a shirt for yourself and give the other to your wife to use as a scarf.' The narrator states, 'As I was about to leave, the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ emphasised, 'Tell your wife to wear another cloth beneath this so that nothing is visible beneath the scarf.' (*Sunan Abī Dāwūd*, vol. 4, pp. 88, Ḥadīṣ 4116)

¹ Raḍā'at implies relationship formed on the basis of breastfeeding a baby under certain conditions. See its details in *Baḥār-e-Sharī'at*.

6. Tearing a transparent scarf

Once mother of the believers, Sayyidatunā ‘Āishah Ṣiddiqah رَضِيَ اللَّهُ تَعَالَى عَنْهَا was visited by Sayyidatunā Ḥafṣah رَضِيَ اللَّهُ تَعَالَى عَنْهَا who was the daughter of her brother Sayyidunā ‘Abdur Raḥmān. Sayyidatunā Ḥafṣah رَضِيَ اللَّهُ تَعَالَى عَنْهَا was wearing a thin scarf at the time, so Sayyidatunā ‘Āishah Ṣiddiqah رَضِيَ اللَّهُ تَعَالَى عَنْهَا tore the scarf and made her wear a thick scarf. (*Muwaffā Imām Mālik, vol. 2, pp. 410, Ḥadīṣ 1739*)

The famous commentator, Ḥakīm-ul-Ummat, Muftī Aḥmad Yār Khān عَلَيهِ رَحْمَةُ الْعَالَمِينَ commented on this Ḥadīṣ: Meaning, she tore the scarf and turned it into two handkerchiefs so that it was no longer suitable to wear as a scarf but could be used as a handkerchief. Therefore, no one can object about why she رَضِيَ اللَّهُ تَعَالَى عَنْهَا wasted this cloth. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ also stated, ‘This is a practical example and proper education for girls. That scarf was transparent and revealed her niece’s hair, it did not properly cover the necessary parts of her body, which is why Sayyidatunā ‘Āishah Ṣiddiqah رَضِيَ اللَّهُ تَعَالَى عَنْهَا did this.’ (*Mirāt, vol. 6, pp. 124*)

7. Veil was symbol of free women in era of Holy Prophet ﷺ

Sayyidunā Anas Bin Mālik رَضِيَ اللَّهُ تَعَالَى عَنْهُ said: The Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ resided in a place between Khaybar and Madīnah Munawwarah رَادَاها اللَّهُ شَرَفًا وَتَعْظِيمًا for three days. During this stay, he صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ married Sayyidatunā Ṣafiyah رَضِيَ اللَّهُ تَعَالَى عَنْهَا and held a wedding-feast (Valīmah) for his honourable companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ in which there was no bread or meat. He صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ instructed for the dining-mat to be spread and the foods served on it were dates, cheese and ghee. This was the entire feast. However, it was not yet clear to the honourable companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ whether Sayyidatunā Ṣafiyah رَضِيَ اللَّهُ تَعَالَى عَنْهَا had become the Holy Prophet’s wife or maid (because she was a prisoner of the battle of Khaybar).

In order to resolve their confusion they thought that if the Beloved Prophet ﷺ made her observe veil then that would mean he ﷺ has married her and if he ﷺ does not make her observe veil, then that means he ﷺ has accepted her as a maid and not a wife. When the group began to travel, the Holy Prophet ﷺ made room for Sayyidatunā Ṣafiyāh رضى الله تعالى عنها behind himself and then made a veil between her and the other people. (*Ṣaḥīḥ Bukhārī, vol. 3, pp. 450, Ḥadīṣ 5159*)

8. Veil in every situation

Sayyidatunā Umm-e-Khallād's son was martyred in a battle. In order to enquire about him, she went to see the Noblest Prophet ﷺ with a veil over her face. On seeing her, someone رضى الله تعالى عنها said surprisingly, 'Even now you are wearing a veil!' She رضى الله تعالى عنها replied, 'I have certainly lost a son but not my modesty.'

(*Sunan Abī Dāwūd, vol. 3, pp. 9, Ḥadīṣ 2488*)

9. Why did wife exit the house?

Sayyidunā Abū Sa'īd Khudrī رضى الله تعالى عنه said: A young companion رضى الله تعالى عنه had recently got married. One day, he رضى الله تعالى عنه returned home and saw his bride standing outside their house. He رضى الله تعالى عنه was so furious that he withdrew his spear and rushed towards her. She stepped back in panic and cried, 'My master! Do not hit me, I am innocent, go inside and see for yourself what has brought me out.' When the companion رضى الله تعالى عنه went inside, he saw a dangerous and venomous snake curled up on the bed. He رضى الله تعالى عنه frantically struck the snake with his spear. The snake wriggled painfully and bit him just before it died. The bashful companion رضى الله تعالى عنه also tasted the fruit of martyrdom due to its venom.

(*Ṣaḥīḥ Muslim, pp. 228, Ḥadīṣ 236*)

Misbehaving with a woman caused a war

You can estimate the religious-modesty of that blessed generation of Muslims from this story written by ‘Allāmah Ibn Hīshām رحمته الله تعالى عليه in *As-Sīrat-un-Nabawīyah*: In the Holy Prophet’s time, a Muslim woman, with a veil over her face, went to a market of the Banī Qaynuqā’ tribe in order to sell some items. After selling her item, she sat down in a Jewish jeweller’s shop. Whilst speaking to her, the Jew attempted strongly to convince her to remove her face-veil but she refused, then he behaved inappropriately with her and laughed aloud. The woman cried for help. A Muslim man attacked the Jewish jeweller and killed him. Other Jews in the market congregated and martyred the Muslim.

Consequently, there was a fierce battle between the Muslims and the Jews, which is referred to in history as the battle of Banū Qaynuqā’.

(As-Sīrat-un-Nabawīyah li Ibn Hīshām, vol. 3, pp. 44)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Women and shopping centres!

Question: Can Islamic sisters buy things in shopping centres?

Answer: The environment in shopping centres these days is mostly full of shamelessness and sins. Women are very sensitive, therefore, it is safer for them to stay away from shopping centres. My master A’lā Ḥaḍrat رحمته الله تعالى عليه said: A woman blows hot and cold and causes mischief. She is like a box of gunpowder; the slightest contact with fire will make her explode. Her intellect is deficient, her origin is crooked, and she has a hundred times more lust than a man.

(Fatāwā Razawīyah, vol. 22, pp. 212)

Keep women restricted to home!

Imām Muhammad Bin Aḥmad Ṣāḥabī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي (who passed away in 748 AH) has stated: It is narrated that woman should be concealed, so detain her in home. When she intends to exit her home, her family asks, ‘Where are you going?’ She answers, ‘I am going to console a sick person.’ The devil remains with her until she exits her home. She cannot earn the pleasure of Allah عَزَّوَجَلَّ (by doing such a good deed as visiting sick people etc.) as she can, by worshipping Allah عَزَّوَجَلَّ at home and by obeying her husband (in permissible matters). (*Kitāb-ul-Kabāir*, pp. 203)

Men should do the shopping!

Question: These days husbands and Maḥram men are usually lazy in household shopping. Therefore, mostly women go to buy things such as meat, fish, vegetables, clothes and other household items, is this permissible? Are husbands and Maḥram men committing a sin in this case?

Answer: If men do not do household shopping due to laziness, they are being incredibly careless because their wives, mother, sisters or daughters will then exit their homes in order to buy household necessities from non-Maḥram men. Although it is not basically prohibited for women to do shopping, these are troubled times. The environment of markets today is extremely inappropriate. These days, it is very difficult for even a veiled woman to visit a market and return without committing any sin. If a woman goes to the market without wearing a veil, i.e. her hair, ears, neck etc. are exposed, or she is young and her wandering outside poses a risk of misbehaviour, and the men of her house do not stop her despite being able to, then these men are shameless (Dayyūš) and she is a sinner (Fāsiqāḥ). In spite of all efforts, if men do not do the shopping and

there is no other way of obtaining necessary goods, such as making an unattractive old woman do the shopping or sending for things by phone, then whilst fulfilling the requirements of the veil, women can do the shopping.

My master A'lā Ḥaḍrat, Maulānā Shāḥ Imām Aḥmad Razā Khān عليه رحمته الرحمن said in *Fatāwā Razawīyah*, volume 6, pages 487-488: If a man's wife walks around outside unveiled, such that any part of her body that must be concealed e.g. arms, stomach, hair, any part of her shins etc. are exposed, or she wears thin clothing that exposes the colour of her body, and he is aware but does not make his best attempts to stop her from this, then he is a sinner (Fāsiq) and shameless (Dayyūš). The Greatest and Holiest Prophet صلى الله تعالى عليه وآله وسلم said, 'Three people will not enter Heaven, he who hurts his parents, a shameless man (Dayyūš), and a woman who adopts masculine styles.' (*Al-Mustadrak*, vol. 1, pp. 253, Ḥadīṣ 252)

Durr-e-Mukhtār states, 'Any man who has no shame regarding his wife or any Maḥārim female relative is shameless (a Dayyūš).'

(*Durr-e-Mukhtār*, vol. 6, pp. 113)

A'lā Ḥaḍrat رحمته الله تعالى عليه further wrote: Similarly, if a woman is young and could cause mischief in case of walking around freely and he does not prohibit this despite being aware, then he is openly shameless (Dayyūš), even if she exits her home fully covered. It is a sin to allow such men to lead Ṣalāḥ and offering Ṣalāḥ behind them is Makrūḥ Taḥrīmī and close to Ḥarām. One must not offer Ṣalāḥ led by them, if one does then he must repeat that Ṣalāḥ.

(*Fatāwā Razawīyah* referenced, vol. 6, pp. 487, 488)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Questions and answers about women sitting in taxis!

Question: Is it permissible for an Islamic sister to sit alone with a non-Maḥram male driver in a rickshaw, car, or taxi without her husband or a reliable Maḥram man?

Answer: Two things are very important here: Firstly it is Ḥarām for a woman to be alone with a non-Maḥram man. The Beloved and Blessed Prophet ﷺ warned, ‘Beware, no man is alone with a (non-Maḥram) woman except that there is a third one with them, the devil.’ (*Sunan-ut-Tirmizī, vol. 4, pp. 67, Ḥadīṣ 2172*)

The famous commentator, Ḥakīm-ul-Ummat, Muftī Aḥmad Yār Khān رَحْمَةُ الْمَلَكَيْنِ gave the following comments about this blessed Ḥadīṣ in *Mirāt*, volume 5, page 21: Whenever a man is alone with a non-Maḥram female, however, pious they might be, even if they are together for a religious cause, the devil will most certainly instigate evil between them and arouse their sexual emotions. There is a risk of them committing fornication! Therefore, one must be very very cautious of such seclusion. It is necessary to avoid the causes of evil. If you want to prevent fever, prevent the cold. (*Mirāt*)

‘Allāmah ‘Abdur Raūf Manāwī رَحْمَةُ اللَّهِ الْقَوِي made the following comment about this blessed Ḥadīṣ: Whenever a woman is alone with a non-Maḥram man, this is a profitable opportunity for the devil. He makes them have indecent thoughts in their hearts, arouses their sexual emotions, and incites them both to be shameless and commit sin. (*Fayḍ-ul-Qadīr Sharḥ Al-Jāmi’-uṣ-Ṣaghīr, vol. 3, pp. 102, Taḥt-al-Ḥadīṣ 2795*)

We learn that it is absolutely prohibited for a non-Maḥram man and woman to be alone together. Not only is this an opportunity for the devil to tempt them both to sin, it is also a place of accusation; in fact, there is even a risk of fornication. Secondly, to avoid situations

of danger and misbehaviour is vital for every Islamic sister. However, there is no limit to risks of danger and misbehaviour. Never mind non-Maḥram men, even Maḥram men may be risky. Not only in solitude in fact there are risks even in public places. Even though the ruling for an Islamic sister sitting alone in a taxi with a non-Maḥram driver is not exactly the same as seclusion (with a man in a house) but both situations are similar, and there are more possibilities of danger in vehicles like a taxi where the passenger cannot easily be seen and heard by people. News about people being kidnapped by drivers are common.

It is especially dangerous when the driver's identity, residence, background etc. are unknown. In big cities, there is usually no familiarity between drivers and passengers. In reality, women are sensitive and usually the focus of male attention; these days times are so bad that the only reason for many people refraining from sins is the absence of sin-opportunities, but if they ever get the chance to sin they will leap to it. In such unfavourable times, it is the personal responsibility of all Islamic sisters to live cautious lifestyles. Therefore, it is safer for a young woman to not travel alone, even in her own city, in a rickshaw or taxi without a Maḥram man or a safe and reliable woman. The more the risk of trouble increases, the more the need for caution increases.

Question: If the driver is a reliable non-Maḥram close relative, is the Islamic sister still not allowed to travel alone with him in a taxi or car within her city in case of necessity?

Answer: It is permissible for an Islamic sister to travel alone with a reliable non-Maḥram close relative within her city in case of necessity, but if she is young then extreme caution must be taken. Even when travelling with a close non-Maḥram male relative, she should try to

take a Maḥram male or a safe reliable woman with her. Even if her close-relative non-Maḥram male is reliable and she must go somewhere within her city then she must cover herself fully and avoid informality. She must avoid travelling with an audacious and informal male relative.

Question: Can more than one veiled Islamic sisters sit together in a taxi driven by a non-Maḥram man?

Answer: More than one Islamic sister travelling within the city is definitely less dangerous but the level of danger can vary depending on whether an area is crowded or isolated, and the type of locality. Some neighbourhoods are so dangerous that even Islamic brothers fear to enter them, let alone Islamic sisters. Therefore, even when Islamic sisters travel in groups they should only do so after careful consideration.

Question: If an Islamic sister sits in a taxi with her husband or one or more Maḥram men, then can one or more other Islamic sisters sit with them?

Answer: If the other Islamic sisters are fully veiled and that Islamic sister and her husband or Maḥram men are reliable and well acquainted and trustworthy, then they can travel with them in a car, taxi etc. within the city. However, it is important that the Islamic sisters do not sit with any non-Maḥram male, they should sit apart from each other or have the non-Maḥram Islamic brother's wife or Maḥram female relative sit in between them.

Women behaving informally with domestic servants!

Question: Can Islamic sisters laugh and speak casually with household servants and security guards? Does a woman have to observe veil with her servant or driver?

Answer: If the security guard, servant, driver, gardener etc. are non-Maḥram men, then she must observe veil with them too. Talking to them informally, laughing and joking with them, not observing veil with them is Ḥarām and leads to Hell. If her husband is aware and does not stop her from doing this then he is shameless (Dayyūš) and worthy of hellfire. Even if the servant is a 12 year old boy, the Islamic sister should observe veil with him because he is a Murāḥiq (close to reaching puberty).

Islamic sisters and travelling in the path of Allah!

Question: Can an Islamic sister embark on a Sunnah-inspiring journey in the path of Allah?

Answer: She can, with her husband or a Maḥram, but she must be extremely cautious. The following is an answer by my master A'lā Ḥaḍrat رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ about a question regarding wandering around with a woman: Wandering around with a woman is a very vague description! What type of woman, why is he wandering with her, is she his servant or wife, or مَعَاذَ اللهِ عَزَّوَجَلَّ are they in an illicit relationship, and if she is a servant, then is she young or old beyond the age of lust? Does he only use her for minor things such as cooking etc. or does he spend time alone with her as well? If she is his wife, then does he make her observe veil or let her walk around unveiled? If she is an old woman beyond the age of lust or she is a young woman and he only uses her for minor services and he does not stay alone with her either, because there are other people present or she is his wife and wears a veil then there is no harm. (*Fatāwā Razawiyyah*, vol. 23, pp. 95)

Therefore, if an Islamic sister travels in the path of Allah with her husband or a Maḥram man, then it is necessary for her to consider a few things: Firstly the veil, secondly, she must not be alone with

non-Maḥram men, thirdly, she should not stay in the house of any non-Maḥram man during her journey. In other words, there should not be any non-Maḥram men there or the place should be empty or there should only be reliable Muslim women there. If these conditions are fulfilled, then she can stay there.

Six Madanī parables of Madanī Qāfilāḥs

Islamic sisters! In order to be steadfast in the Islamic veil please travel¹ in Sunnah-inspiring Madanī Qāfilāḥs with the female devotees of the Holy Prophet and admirers of Madīnah. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! There are many examples of fascinating outcomes of Dawat-e-Islami's Madanī Qāfilāḥs; e.g. countless Islamic sisters who grew up in society polluted with fashion-craze, obscenity and nudity, withdrew themselves from this sin-sandpit and became followers of the mothers of all believers and the princess of both worlds, Sayyidatunā Fāṭimah رَضِيَ اللّٰهُ تَعَالٰى عَنْهَا. Those who did not use to offer Ṣalāḥ became regular in Ṣalāḥ; those who wandered in shopping centres and mixed public-venues with their scarves hung around their necks and those females who enjoyed visiting night-clubs and cinemas were blessed with the blessings of the shame and modesty of Karbalā's chaste princesses رَضِيَ اللّٰهُ تَعَالٰى عَنْهُنَّ to the extent that the full Madanī veil became an inseparable part of their attire. They adopted this Madanī goal: '*I must strive to reform myself and people of the entire world*, اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ'.

Sometimes, by the grace of Allah عَزَّوَجَلَّ faith-refreshing miracles occur. For example, patients get cured, childless women have children, sufferers gain relief, etc. Here are 6 Madanī examples for your encouragement and inspiration.

¹ Please note that Madanī Qāfilāḥs of Islamic sisters are no longer allowed.

1. Relief from kidney pain

This is a summary of a statement by an Islamic sister from Hyderabad (Bāb-ul-Islam, Sindh): I had such severe kidney pain that I could not feel relief until I took two injections. Luckily, a Madanī Qāfilaḥ of Islamic sisters arrived in our area. By Allah's gifted ability, I also joined them in a short lesson of Sunnah. Whilst there, I started feeling my kidney-pain again until night fell. They offered some food to me, it was rice, I got scared because if I ate rice it would worsen my pain but then I decided to eat some because it was blessed food and I hoped that, **اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ**, nothing would happen to me. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, After eating, instead of increasing my pain vanished.

Dard gurday mayn ḥay yā maṣānāy mayn ḥay

Is kā gham mat karayn, Qāfilay mayn chalo

Manfa'at ākhirat kay banānāy mayn ḥay

Yād Us ko rakḥayn, Qāfilay mayn chalo

Whether you feel pain in your kidney or intestine

Don't worry come in a Qāfilaḥ

Benefit exists in making your afterlife better

Remember this, come in a Qāfilaḥ

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلٰی مُحَمَّد

2. A paralysed man instantly recovered

In connection to this, it is stated on page 349 of the 1022-page book 'Faizān-e-Sunnat' published by Dawat-e-Islami's publication department Maktaba-tul-Madinah: **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**! In the Madanī environment of the global & non-political, Ṣalāḥ and Sunnah preaching movement Dawat-e-Islami, Islamic brothers take part in collective-I'tikāf in Masājid in the last ten days of Ramadan-ul-

Mubārak where Mu'takifin learn about the Sunnah. Many wicked individuals of society repent of their sins and begin a new chapter in their lives. Sometimes, by Allah's mercy, faith-refreshing miracles occur too.

In Ramadan-ul-Mubārak 1425 AH approximately 2000 Mu'takifin participated in the collective-I'tikāf in Dawat-e-Islami's international Madanī Markaz Faizān-e-Madīnah, Bāb-ul-Madīnah Karachi. One of them was a 77 year-old Hāfiẓ Muhammad Ashraf from Chakwal (Punjab, Pakistan). Hāfiẓ Sahib's hand and tongue were paralysed and he could no longer hear. He was very strong-faithed. One day, during the Iftār-dinner, he ate some of a preacher's food believing that it would bless him. He also asked him to recite some holy words and blow on him. Hāfiẓ Sahib's faith worked a miracle. By Allah's mercy, he was cured. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ he was not paralysed anymore. In the presence of thousands of Islamic brothers, he stood on the Faizān-e-Madīnah stage and passionately narrated the story of his recovery. On hearing this fascinating news, the air began to echo with chants of 'Allah, Allah, Allah'. Many local newspapers also published this inspiring news.

*Dawat-e-Islami kī Qayyūm, dauno jahān mayn mach jāye dhūm
Is pay fidā hō bachchah bachchah, Yā Allah mayrī jhāulī bhār day*

*O Qayyūm may Dawat-e-Islami, flourish in both worlds
May every child get loyal to it, O Allah fill my begging bowl*

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلٰی مُحَمَّد

3. Recovery of a blood-pressure patient

This is a summary of a statement by an Islamic sister from Bāb-ul-Madīnah (Karachi): I used to have low blood-pressure, but since

travelling in a Madanī Qāfilāh of Islamic sisters I no longer suffer from this illness.

High BP hō, ger yā kay low hō magar

Fikr hī mat karayn, Qāfilay mayn chalo

Rab kay dar per jhukayn, iltijāyain karayn

Bāb-e-rahmat khulayn, Qāfilay mayn chalo

Whether your BP is high or low

Do not worry come in a Qāfilāh

Bow in your Lord's court and make prayers

Doors of mercy shall open, come in a Qāfilāh

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Calamities removed from 100 homes

Islamic sisters! Madanī Qāfilāhs are amazing, they include righteous companies and enormous blessings. What can I say about the companionship of pious devotees of the Beloved Rasūl and lovers of Madīnah! The closeness and friendship of righteous people is a huge blessing, it saves people from worldly calamities and problems and leads to great advantages in the afterlife. The Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Due to a pious Muslim, Allah عَزَّوَجَلَّ removes calamities from 100 of his neighbouring houses.'

(Al-Mu'jam-ul-Awsaṭ, vol. 3, pp. 129, Ḥadīṣ 4080)

3. Peaceful sleep

This is a statement by an Islamic sister (who was approximately 55 years old): I used to experience severe pain in my foot which kept me awake all night. If I nodded off, I had nightmares which would awaken me again. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, in March 2009, I travelled with

a Madanī Qāfilāḥ of Islamic sisters. At night, when it was rest-time, I had such a peaceful sleep that I had not experienced in years. These are the blessings of Madanī Qāfilāḥs.

*Us kī qismat pay fidā takht-e-shāhī kī rāḥat
Khāk-e-Ṭaybah pay jisay chayn kī nīnd āyī ḥo*

*I would sacrifice the comfort of a king's throne on the destiny of the one who
Slept peacefully on the soil of Madīnah*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Islamic sisters! The peace of hearts exists in the remembrance of our Creator عَزَّوَجَلَّ, as is stated in verse 28 of Sūrah Ar-Ra'd, part 13:

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ
بِذِكْرِ اللَّهِ ۖ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ۝ ط

Those who believed and whose hearts gain solace from the remembrance of Allah; pay heed! Only in the remembrance of Allah is the solace of hearts!

[Kanz-ul-Īmān (Translation of Quran)] (Part 13, Sūrah Ar-Ra'd, verse 28)

اَللّٰهُمَّ لِلّٰهِ عَزَّوَجَلَّ! In Madanī Qāfilāḥs, the stories and events of the pious are abundantly mentioned, and wherever pious Muslim men and women are mentioned the Allah's mercy showers down. Sayyidunā Imām Sufyān Bin 'Uyaynah رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said, 'عِنْدَ ذِكْرِ الصَّالِحِينَ تَنْزِلُ الرَّحْمَةُ' i.e. Allah's mercy descends when the pious are mentioned.

(Hilyat-ul-Awliyā, vol. 7, pp. 335, Raqm 1075)

So why would there not be solace wherever mercy descends! If you cannot find peace and tranquillity in showers of mercy then where will you find it? The previous ‘Madanī parable’ also mentioned nightmares, so here is a Madanī cure for this problem extracted from page 223 of the 448-page book ‘*Madani Treasure of Blessings*’ published by Dawat-e-Islami’s publication department Maktaba-tul-Madīnah: Recite ‘يَا مُتَكَبِّرُ’ 21 times every day. If you have nightmares, *إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ* you will not be scared. (*Duration for treatment: Until you are cured.*)

Pāūn mayn dard hō, zan hō yā mard hō

Qāfilay mayn chalayn, Qāfilay mayn chalo

Lūt layn rahmatayn, khūb layn barakatayn

Khuwāb achchāy dikḥayn, Qāfilay mayn chalo

If you have pain in your foot, man or woman

Come in a Qāfilah, come in a Qāfilah

Accumulate mercy and collect blessings

You will see good dreams, come in a Qāfilah

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

4. Recovery from neck-pain

This is a statement by an Islamic sister from Ghotki (Bāb-ul-Islam, Sindh): I had severe neck-pain for about one and a half month. I had treatment many times but there was still no permanent relief. When I travelled in a Madanī Qāfilah with female devotees of the Noblest Prophet and those of Madīnah in the Madanī environment of the global & non-political movement for preaching the Quran and Sunnah, Dawat-e-Islami, I gained many blessings, one of them was that my neck-pain vanished.

*Dard gardan mayn ho yā kahīn tan mayn ho
Dard sāray mitayn, Qāfilay mayn chalo
Ker safar āyain gī to sudhar jāyain gī
Ab na sustī karayn, Qāfilay mayn chalo*

*Whether you have pain in your neck or anywhere else in your body
All your pains will vanish, come in a Qāfilāh
Do not be lazy now, come in a Qāfilāh*

Astonishing story about a blind child

Islamic sisters! What can I say about the blessing of Madanī Qāfilāhs! **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**! Even though a Madanī Qāfilāh traveller's neck-pain vanished, we must remember this 'Madanī pearl': Instead of decreasing it is also possible for a Madanī Qāfilāh traveller's pain to increase. If this happens to anyone, he should neither get tricked by the devil nor get angry about 'Madanī Qāfilāhs'! A Muslim should thank Allah **عَزَّوَجَلَّ** in all conditions. Undoubtedly, none amongst us can understand His will and wisdom. There is wisdom in granting cure and also wisdom in increasing an illness. There is wisdom in giving someone sight and also in making someone blind. In connection with this, here is an astonishing story about a blind child.

Page 252 of the 300-page book 'Ānsūn kā Daryā' published by Dawat-e-Islami's publication department Maktaba-tul-Madīnāh states: Sayyidunā 'Isā Rūḥullāh **عَلَيْهِ السَّلَامُ** saw some children playing inside a stream. One of them was blind, the other children dipped his head into the water and ran away from him. The blind child searched for them but failed. They repeated this several times. Sayyidunā 'Isā **عَلَيْهِ السَّلَامُ** began to ponder about him and then prayed to Allah **عَزَّوَجَلَّ** for bestowing eyesight upon him. Allah **عَزَّوَجَلَّ** blessed the child with eyesight. When he opened his eyes

and saw the children, he grabbed one of them and held his head under the water until he died, then he leapt for another one and did the same to him as well. This situation frightened the other children and made them flee the scene.

Sayyidunā ‘Īsā عَلَيْ نَبِيِّتَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَام was amazed to witness this and prayed, ‘O Lord! O my Creator عَزَّوَجَلَّ! You know their creation better, please return this boy to his former condition.’ Allah عَزَّوَجَلَّ sent a revelation to Sayyidunā ‘Īsā عَلَيْ نَبِيِّتَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَام, ‘I know more than you.’ Sayyidunā ‘Īsā عَلَيْ نَبِيِّتَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَام fell in prostration.

(Ānsūn kā Daryā, pp. 252)

5. Indigestion and vomiting cured

This is a statement by an Islamic sister from Ghotki (Bāb-ul-Islam, Sindh): I suffered from typhoid which ruined my digestive system. Whenever I ate anything, I instantly vomited. When I travelled in a Madanī Qāfilāh of Dawat-e-Islami with some Islamic sisters and ate according to the Sunnah, I did not vomit or experience any stomach-pain. After seeing this blessing, I made an intention to travel in Madanī Qāfilāhs in the future and also personally encourage other Islamic sisters to travel in Madanī Qāfilāhs too.

Gar hāy dard-e-shikam, mat karayn is kā gham

Sāth Maḥram ko layn, Qāfilay mayn chalo

Tangdastī mitay, dūr āfat hātay

Laynay ko barakatayn, Qāfilay mayn chalo

If you have stomach-pains do not be afraid

Take a Maḥram with you, come in a Qāfilāh

Poverty will vanish, problems will disappear

To get blessings, come in a Qāfilāh

صَلُّوْا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Islamic sisters! Sunnahs are great and contain blessings! Practicing a Sunnah in a Sunnah-inspiring Madanī Qāfilāh with devotees of the Holy Prophet and admirers of Madīnah is something marvellous! If only we would have enthusiasm for practicing the Sunnah in everything we do.

Muhammad kī Sunnat kī ulfat ‘aṭā ker

Mayn hō jāun in per fidā Yā Ilāhī

Mayn Sunnat kī dhūmayn machātī rahūn kāsh!

Tū dīwānī aysī banā Yā Ilāhī

Grant me love for Muhammad’s Sunnah

May I be sacrificed for him O Lord

I wish I remain spreading the Sunnah

Make me such a lover O Lord

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

6. The lost gold ear-ring turned up

This is a summary of a statement by an Islamic sister from Bāb-ul-Madīnah (Karachi): I lost a gold ear-ring. For three days I searched for it but did not find it. Then one day a Madanī Qāfilāh of Islamic sisters arrived in our area so I prayed, ‘O Allah عَزَّوَجَلَّ! By the blessing of this Madanī Qāfilāh, make me find my lost gold ear-ring.’ الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ, by the blessing of this prayer I easily found it and amazingly I found it in a place where I had searched it dozens of times! After seeing this blessing I also made the intention to travel in a Madanī Qāfilāh.

Khō gaye zaywrāt, āyain phaylā kay hāth

‘Arz Haq say karayn, Qāfilay mayn chalo

Gham kay bādal chātayn, dil kī kaliyān khilayn

Dar karam kay khulayn, Qāfilay mayn chalo

*If you've lost jewellery come and spread your arms
Plea to your Lord, come in a Qāfilaḥ*

*Clouds of grief will vanish, buds of your heart will blossom
Doors of mercy will open, come in a Qāfilaḥ*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Greatness of Heaven

Islamic sisters! Did you see! Due to the blessing of a Madanī Qāfilaḥ someone found a lost gold ear-ring! This is actually a minor material object. إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ, travellers of Madanī Qāfilaḥs will also find Heaven. اِسْبُحْنَ اللَّهَ عَزَّوَجَلَّ! How great Heaven is! Pages 15-16 of the 176-page book 'Bīḥisht ki Kunjiyān' published by Dawat-e-Islami's publication department Maktaba-tul-Madīnaḥ state: In Heaven, there are streams of sweet water, honey, milk and pure wine.

(Sunan-ut-Tirmizī, vol. 4, pp. 257 Ḥadīṣ 2580)

When Heaven's residents drink from the water-stream, they will gain a life without death and when they drink from the milk-stream, their bodies will become so healthy that they will never be weak again, and when they drink from the honey-stream, they will gain such health that they will never experience sickness again, and when they drink from the wine-stream, they will experience such energy and happiness that they will never experience sadness again. These four streams will fall into a pool named the Ḥawḍ-e-Kawṣar. This is the Holy Prophet's pool which at this moment is inside Heaven but shall be brought to the field of resurrection on Judgement Day. The Prophet of Raḥmah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ will give his followers water from this pool. *(Rūḥ-ul-Bayān, vol. 1, pp. 82, 83)*

Islamic sisters and call to righteousness

Question: Can Islamic sisters stand at the doors of neighbouring Islamic sisters in order to preach?

Answer: They can, if they observe veil strictly, but Islamic sisters will have to be extremely cautious in this matter.

Voice got better!

Islamic sisters! In order to accumulate heaps of benefits in the worldly life and the afterlife, please take part in the area visit for call towards righteousness at least once a week according to the Dawat-e-Islami's prescribed instructions. What can I say about the blessings of the area-visit for call towards righteousness! For your inspiration, here is a pleasant and fragrant Madanī Qāfilāh parable.

This is a summarised written statement by an Islamic sister from Punjab (Pakistan): An Islamic sister in our area had an illness in her throat. She could not speak clearly. Her voice was inaudible even to the one sitting next to her. Doctors had suggested an operation and also told her that it would result in either her voice getting better or losing it altogether. Meanwhile, an Islamic sister of Dawat-e-Islami encouraged her to participate in the area-visit for call towards righteousness and she agreed. When that Islamic sister returned from the area-visit, amazingly, her voice had improved.

The next day, she attended Dawat-e-Islami's weekly Sunnah-inspiring Ijtimā' for Islamic sisters and her voice became so clear that it appeared as though she never had a problem in the first place. So due to the blessing of participating the area-visit and Sunnah-inspiring Ijtimā', she was fully cured from her illness.

*Āminah kay Lāl, Ṣadaqaḥ Fāṭimah kay Lāl kā
Dūr ab to shāmatayn ker baykas-o-majbūr kī
Bah̄r-e-Shāḥ-e-Karbalā, ḥaun dūr āfāt-o-balā
Ay Ḥabīb-e-Rab-e-Dāwar, baykas-o-majbūr kī*

*O Āminah's beloved son! For the sake of Fāṭimah's beloved son
Remove the problems of this helpless and needy one
For the sake of Karbalā's king, remove calamities and troubles
From this helpless and needy one, O Beloved of Allah*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Islamic sisters! اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! There are many blessings in the area-visit for call towards righteousness, no one can estimate the spiritual reward for inviting others towards good and preaching goodness. Imām Abū Nu'aym Aḥmad Bin 'Abdullāḥ Aṣḥāḥānī قُدْسُ سَيِّدِهِ النُّوْرَانِي wrote in *Hilyat-ul-Awliyā*: Allah عَزَّوَجَلَّ sent a revelation to Sayyidunā Mūsā Kalimullāḥ عَلَيْهِ السَّلَامُ, 'Learn good things yourself and teach them to others, I will illuminate the graves of those who learn and teach good deeds so that they do not experience any type of fear.' (*Hilyat-ul-Awliyā*, vol. 6, pp. 5, Raqm 7622)

This narration teaches us how much spiritual reward is granted for learning and teaching about virtuous deeds. Islamic brothers and sisters who spread the message of righteousness, deliver Sunnah-inspiring speeches or lessons are extremely lucky. اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ, the insides of their graves will be illuminated and they will experience no fear. اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ, for the sake of the Beloved Prophet's light, the Islamic brothers and sisters who learn and teach good deeds via invitations to goodness through their personal efforts, encourage travelling in Madanī Qāfilaḥs and filling in Madanī In'āmāt

booklets every day by doing Fikr-e-Madīnāh, give invitations to Sunnah-inspiring Ijtimā'āt, and listen to virtuous invitations by male or female preachers, the graves of these Islamic brothers and sisters will also be glowing with light.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Madanī Mashwarāh of Islamic sisters!

Question: Can Islamic sisters get together for a Madanī Mashwarāh to discuss the progress of preaching-related Madanī activities?

Answer: Yes, they can meet up with each other for a Madanī Mashwarāh; providing they make sure they are fully veiled and fulfil other requirements.

Exiting the house during the period of 'Iddat to learn Sunnahs?

Question: Can Islamic sisters exit their homes to learn or teach Sunnahs during their period of 'Iddat for death or divorce?

Answer: No.

Ijtimā' for Islamic sisters!

Question: Is it permissible for Islamic sisters to organise Sunnah-inspiring Ijtimā'āt consisting of Zikrullāh عَزَّوَجَلَّ, Na'ats, Sunnah-inspiring speeches, prayer etc. whilst fully veiled?

Answer: It is important to teach Islamic sisters about the Quran and Sunnah so that they know how to live an Islamic life. There are various ways to do this such as; giving them Sunnah-inspiring speech cassettes to listen to, and books of reliable Sunnī scholars for

reading, congregating somewhere to learn about Farāīḍ and Sunan whilst fully veiled.

The famous commentator, Ḥakīm-ul-Ummat, Muftī Aḥmad Yār Khān عليه رحمۃ المآن said, ‘These days, women should not be prevented from attending and sitting separately in Masājīd whilst fully veiled because nowadays women do not avoid visiting cinemas and market places. If they visit Masājīd, then at least they will learn something religious.’ (*Mirāt-ul-Manājīh*, vol. 2, pp. 170)

In another place he رحمۃ اللہ تعالیٰ علیہ says, ‘We should educate women using books and booklets; or knowledgeable women should teach those women who have no knowledge or they should listen to Islamic teachings from a male speaker whilst fully veiled in a completely separate building or from behind a large curtain, however, great caution is required in this third case.’ (*Fatāwā Na’ūmiyyah*, pp. 48)

It is Ḥarām for a non-scholar to deliver a speech

Question: If an Islamic sister is not a scholar, can she deliver a speech in a Sunnah-inspiring Ijtimā’ of Islamic sisters?

Answer: If she does not have a considerable amount of knowledge, then she must not deliver Islamic speeches. My mater A’lā Ḥaḍrat رحمۃ اللہ تعالیٰ علیہ stated on page 378, volume 23 of *Fatāwā Razawiyyah*: In delivering speeches and everything else, the top priority must be given to the permission of Allah عز وجل and His Beloved Rasūl صلی اللہ تعالیٰ علیہ وآلہ وسلم. If someone does not possess enough knowledge, then it is Ḥarām for him to deliver a speech, it is also impermissible for anyone to listen to his speech. If معاذ اللہ someone is a heretic (with corrupt believes), then he is a deputy of the devil, and it is strictly Ḥarām to listen to him (he must be banned from public speaking in a Masjid). If someone is (not a heretic but his speech is) likely to provoke

turmoil, then the Imām and Masjid-attendees have the right to ban him from speaking. No one has the right to stop a qualified correct beliefs-holding Sunnī scholar from delivering speeches. Allah عَزَّوَجَلَّ says in the 114th verse of Sūrah Al-Baqarah (part 1):

وَمَنْ أَظْلَمُ مِمَّن مَّنَعَ مَسْجِدَ اللَّهِ أَنْ يُذَكَّرَ فِيهَا اسْمُهُ

And who is more unjust than one who prevents the name of Allah from being mentioned in the Masājid.

*[Kanz-ul-Īmān (Translation of Quran)] (Part 1, Sūrah Al-Baqarah, verse 114)
(Fatawā Razawiyyah, vol. 23, pp. 278)*

Definition of a scholar

Question: So then is it necessary to do Dars-e-Nizāmī (scholar-course) in order to become a preacher?

Answer: Dars-e-Nizāmī is not a condition for becoming a scholar nor is merely a Dars-e-Nizāmī certificate sufficient. In fact, knowledge is the required factor. My master A'lā Ḥaḍrat رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said: A scholar is someone who is totally aware of the Islamic creed and is constant and can deduce his necessary rulings from books without anyone's help. Knowledge can also be acquired by studying books and constantly listening to scholars.

(Taken from: Ahkām-e-Shar'at, part 2, pp. 231)

So we learn that in order to become a scholar, a Dars-e-Nizāmī certificate is neither necessary nor sufficient; knowing Arabic, Persian etc. is also not a condition. In fact, it is knowledge that makes a person scholar. My master A'lā Ḥaḍrat رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said, 'A certificate is of no importance. Many certificate-holders are empty

of knowledge and are not even worthy of being students of some non-certified scholars. They must have knowledge.’

(*Fatāwā Razawiyyah*, vol. 23, pp. 683)

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, you can also acquire necessary knowledge about beliefs and jurisprudential issues and hence become a ‘scholar’ by studying and understanding many Urdu books such as *Fatāwā Razawiyyah*, *Bahār-e-Sharī’at*, *Qānūn-e-Sharī’at*, *Niṣāb-e-Sharī’at*, *Mirāt-ul-Manājīh*, *‘Ilm-ul-Quran*, *Tafsīr-e-Na’imī*, *Ihyā-ul-‘Ulūm* (translated) etc. and also by frequently asking scholars questions about religious issues. Doing ‘Dars-e-Nizāmī’ in addition to this, would be even better.

Speeches by a non-scholar

Question: Is there any way for a non-scholar to deliver a speech?

Answer: An easy way for a non-scholar to deliver speeches is to get pages from books by Sunnī scholars photocopied, stick them in a note book and then read those pages in front of an audience. She should not say anything off by heart. She should certainly not give a personal interpretation of any holy verse or blessed Ḥadīṣ. This is because it is Ḥarām to give a personal commentary¹.

It is Ḥarām to prove things using Quranic verses in light of your personal opinion and to explain Aḥādīṣ using your own understanding, even though your personal interpretation may be correct. Beloved Mustafa صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, ‘Whoever interprets the Holy Quran without knowledge should make Hell his abode.’

(*Sunan-ut-Tirmiḏī*, vol. 4, pp. 439, Ḥadīṣ 2959)

¹ A personal commentary is a Quranic commentary based on one’s personal opinions without any narrated (Shar’i) proof.

My master A'lā Ḥaḍrat, Imām-e-Aḥl-e-Sunnat, scholar of Sharī'aḥ, guide of Ṭarīqah, Ash-Shāḥ Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن gave the following guidelines to a non-scholar about delivering speeches, 'If an ignorant Urdu speaker does not give any personal opinions; in fact, he reads a scholar's book, then there is no harm in this.' (*Fatāwā Razawīyyah*, vol. 23, pp. 409)

Important advice for preachers

Question: Some Dawat-e-Islami Muballighīn and Muballighāt speak off by heart as well, what advice do you have for them?

Answer: If they are scholars, then there is no harm. If not, then Muballighīn and Muballighāt who are non-scholars must follow the aforementioned guidelines, they must only read what Sunnī scholars have written. If you see a non-scholar delivering a speech off by heart in a Sunnah-inspiring Ijtimā', then senior responsible persons of Dawat-e-Islami should stop him/her. All Muballighīn and Muballighāt and speakers who are non-scholars should not deliver speeches off by heart.

My master A'lā Ḥaḍrat, Imām-e-Aḥl-e-Sunnat, scholar of Sharī'aḥ, guide of Ṭarīqah, Ash-Shāḥ Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن gave the following guidelines to a non-scholar about delivering speeches, 'If an ignorant Urdu speaker does not give any personal opinions, in fact, he reads a scholar's book, then there is no harm in this.' He عَلَيْهِ رَحْمَةُ الرَّحْمٰن further stated, 'If an ignorant person himself sits to speak, then it is Ḥarām for him to deliver a speech and it is also prohibited for anyone to listen to it, and Muslims have the right, in fact it is their duty to prevent him from speaking because this is prevention of evil and preventing evil is compulsory (Wājib).' وَاللَّهُ تَعَالَىٰ أَعْلَمُ (*Allah عَزَّوَجَلَّ knows the most.*)

Should Islamic sisters recite Na'ats?

Question: Can Islamic sisters recite Na'ats amongst other Islamic sisters?

Answer: Islamic sisters should recite Na'ats amongst other Islamic sisters without a speaker system and without letting their voices reach any non-Maḥram man. Using a speaker system is prohibited because whilst reciting a Na'at or delivering a speech, it will be almost impossible to avoid letting their voices be heard by non-Maḥram men. No matter how much someone insists that their voices are inaudible outside the tents or homes, experience has proven the opposite. In fact, in big Ijtimā'āt, the microphone system is often operated by men! Sag-e-Madīnah عَنْهُ was told that once whilst a woman was delivering a speech in an Ijtimā', some men heard her feminine voice and one shameless man said, *'What a beautiful voice! If her voice is so beautiful, then how beautiful her face would be!!!'* وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Islamic sisters should not use microphones

Remember! In Dawat-e-Islami's female Sunnah-inspiring Ijtimā'āt, speaker systems are banned. Therefore, no matter whatever happens, Islamic sisters must refrain from delivering speeches or reciting Na'ats using microphones.

Remember! If, despite her voice reaching non-Maḥram men, any woman audaciously continues to speak and recite then she is a sinner and deserves the punishment of Hell. My master A'lā Ḥaḍrat رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ was asked, 'A few women gather in a house to celebrate Milād and their voices are audible from outside home. Similarly, in Muḥarram, they recite a book about martyrdom aloud together, is this permissible?'

My master A'lā Ḥaḍrat رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ answered, 'Not permissible, because the voice of a woman should also be concealed; a non-Maḥram man listening to a woman's attractive voice causes Fitnah [mischief].' (*Fatāwā Razawīyyah*, vol. 22, pp. 240)

A woman's melodious voice

My master A'lā Ḥaḍrat رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ gives the following answer to another question, 'It is Ḥarām for a woman to recite loudly in a beautiful voice in a way that non-Maḥram men can hear her tunes.' *Faqīh Abul Layṣ Samarqandī's 'Nawāzil'* states, 'A woman's beautiful voice should be concealed.' Imām Abul Barakāt Nasafī's '*Kāfī*' states, 'A woman should not recite the Talbiyah (i.e. 'لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ') loudly because her voice should be concealed.

'Allāmah Shāmī قُدْسُ سِرُّهُ السَّامِي states, 'It is prohibited for a woman to raise her voice, to lengthen and to shorten it, to speak softly, and to speak with short pauses like poetry, because in all these cases, men will be seduced towards them and be lustfully aroused. This is why a woman is not allowed to call the Azan.' وَاللَّهُ تَعَالَى أَعْلَمَ (And Allah عَزَّوَجَلَّ knows the most.)

(*Rad-dul-Muhtār*, vol. 2, pp. 97; *Fatāwā Razawīyyah*, vol. 22, pp. 242)

My voice stuttered

Islamic sisters! Servitude to Beloved Mustafa صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is the global & non-political movement Dawat-e-Islami's speciality, its affiliates are sometimes favoured with blessings from Allah عَزَّوَجَلَّ, leaving the human intellect astounded. This is a statement by an Islamic sister from Bāb-ul-Madīnah (Karachi): Before joining Dawat-e-Islami's fragrant Madanī environment, I was engulfed in various sins and was wasting my precious life's priceless moments. Approximately 12 years ago, I had a sudden heart-attack and fainted.

After I regained consciousness, I could not speak, I could only speak with gestures. After medication my condition improved but I still stuttered whilst speaking, and whenever I went near smoke I began to cough and struggled to breath and could not speak. This continued for about one month. One day I was so sad about my illness that I cried my eyes out. During this, I fell asleep. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**. I dreamt of a saint who said to me, ‘Do not worry, **اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ** soon you will get better. When you get better, do come to Faizān-e-Madīnāh.’

After seeing that dream, every day my health slightly improved more than the previous day. As soon as I was healthy enough to go anywhere, I attended the sisters’ Sunnah-inspiring Ijtimā’ in Dawat-e-Islami’s international Madanī Markaz Faizān-e-Madīnāh. That Ijtimā’ changed my life forever, I made a firm intention in my heart to devote my entire life to Dawat-e-Islami. I busied myself with performing Dawat-e-Islami’s Madanī work.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! One of the blessings of this Madanī environment is that there used to be a time when I stuttered whilst talking, but now I recite Na’at in praise of my Beloved Prophet **صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم** in local sisters’ Ijtimā’āt. Now my voice does not stutter, nor do I cough or have any other throat-problems.

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلَی مُحَمَّد

Islamic sisters! Allah’s mercy searches for minor things. Sometimes, ‘Whoever cries succeeds’, when that Islamic sister shed tears, Allah’s mercy turned to her and her problem was solved!

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلَی مُحَمَّد

Calling each other from balconies!

Question: Is there anything wrong with Islamic sisters speaking to female neighbours in a loud voice from their balconies? Similarly, is it appropriate for women living in apartments above or below each other to call out to one another and have loud conversations?

Answer: This is very inappropriate, because in this kind of talking, there is a strong chance of non-Mahram men hearing their voices. If Islamic sisters have something important to say to female neighbours, then they should use phones or intercoms.

Scolding children!

Question: What about Islamic sisters raising their voices when shouting at their children?

Answer: It is a very inappropriate and unwise act for Islamic sisters to shout at their children in a voice that is audible outside their homes. Shouting at children in minor matters is also unwise because this will make the children even more 'stubborn'. Therefore, mothers should use compassion more than constant chastisement. Constantly humiliating children in front of others will make their little hearts 'disobedient'. Complaining about the child to a noble person in front of him with comments like, *'Please tell him, he's very annoying and naughty, he doesn't listen to his parents'* etc. is unwise, because rather than improving, the child will feel, *'My parents have humiliated me in front of so and so'*.

These days many parents are distressed by their disobedient children. It would not be a surprise if one of the causes for this is excessive unnecessary scolding during adolescence and repeatedly humiliating and embarrassing them in front of other people.

Ĥay falāḥ-o-kāmrānī narmī-o-āsānī mayn

Ĥer banā kām bigarḡ jātā ḥay nādānī mayn

Success and prosperity exist in softness and gentleness

Every good thing falls apart with foolishness

Can women watch videos of Na'ats?

Question: Can Islamic sisters watch a video of male naat reciters?

Answer: I personally strongly disapprove of this. Firstly, the 'magic' of a sweet voice, secondly, images of young men (dressed in fancy studio outfits, with 'Artificial Nūr' on the reciter's face as a result of studio lighting), and thirdly, their hand gestures; all create a strong chance of arousing a woman's emotions and can cause punishment for her rather than spiritual reward.

Can women listen to Na'at cassettes or not?

Question: So then can Islamic sisters not listen to Na'ats recited by non-Maḥram men on cassettes either?

Answer: Listening to and reciting Na'ats is definitely a virtuous act; however, a woman should not listen to a Na'at recited by a non-Maḥram because his melodious voice could be problematic for her. *Ṣaḥīḥ Bukhārī* mentions that the Prophet of Raḥmah, the Intercessor of Ummah, the Owner of Jannah ﷺ had a companion called Anjashaḥ رضى الله تعالى عنه who recited melodious poetry to make camels move faster. His voice was extremely melodious. (Once whilst some men and women were travelling together, Sayyidunā Anjashaḥ رضى الله تعالى عنه was singing some poetry) The Noblest Prophet ﷺ said to him, 'O Anjashaḥ! Quietly; lest you break these fragile bottles.' (*Ṣaḥīḥ Bukhārī*, vol. 4, pp. 158, Ḥadīṣ 6211)

The famous commentator, Ḥakīm-ul-Ummat, Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ الْمَلَكِ writes in the commentary of this blessed Ḥadīṣ, ‘That is, there are also women travelling with us whose hearts are weak like fragile bottles. They are easily influenced by melodious voices, and singing could incline them towards sin, therefore stop singing.’ (*Mirāt-ul-Manājīh*, vol. 6, pp. 443)

Islamic sisters should not listen to Na’at cassettes!

So we learn that the hearts of women are like fragile glass. They should not listen to melodious poetry by non-Maḥram men with beautiful voices. Melody has a type of magic. Men and women can easily be excited by listening to each others’ melodies.

This is why Sag-e-Madīnah عَنْهُ has suggested that Islamic sisters should avoid listening to Na’ats recited by non-Maḥram men. They should not even listen to male Na’at-reciters on cassettes. They should also avoid copying tunes of male Na’at reciters because this could incline their hearts towards those male reciters. It does not take long for the devil to cause trouble. (Non-Maḥram) Men and women should avoid anything that makes them have thoughts of each other and gives the devil an opportunity to mislead them.

Can islamic sisters listen to Na’ats by deceased men?

Question: Can Islamic sisters listen to Na’ats recited by deceased men?

Answer: There is no harm in listening to recorded Na’ats and copying the tunes of deceased men because there does not seem to be a risk of ‘excitement’ here. For example, the late Nigrān of Dawat-e-Islami’s Markazī Majlis-e-Shūrā, Bulbul-e-Rauḍa-e-Rasūl, Ḥājī Muhammad Mushtāq ‘Aṭṭārī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي had a very melodious

voice. There is no harm in listening to his cassettes and copying his tunes. However, if the devil creates filthy thoughts in the mind of an Islamic sister even whilst listening to a deceased Na'at-reciter's voice, then she should refrain from listening to it.

Madani Channel made me wear a Madanī Burqa'!

Islamic sisters! What can I say about the benefits of Dawat-e-Islami's Madani Channel! This channel is playing a vital role in reforming Muslim. Here is a summary of a statement by an Islamic sister from Bāb-ul-Madīnah (Karachi): There was a time when I did not wear a veil, but then Dawat-e-Islami gave us the huge gift of 'Madani Channel'. As a result of watching it, the father of my children and I became punctual in Ṣalāh.

One day, I listened to a Sunnah-inspiring speech about '*The Importance of Veil*' on Madani Channel. When the father of my children heard it, he was so inspired that he encouraged me to start wearing a Madanī veil and forbade me from going to the market etc. unnecessarily. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! By the blessing of Dawat-e-Islami's Madani Channel I repented of unveiling and now I do not wear a beautiful, or مَعَادُ اللّٰهِ عَزَّوَجَلَّ, head-revealing and men-attracting veil, in fact, I only wear a fully Islamic Madanī veil.

*Madani Channel Sunnataun kī lāye gā ghar ghar bahār
Madani Channel daykhnay wālay banayn parhayzgār*

*Madani Channel will promote Sunnahs in every house
May Madani Channel viewers become pious*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Islamic verdict about Islamic sisters watching

Madani Channel

Islamic sisters! What can I say about the benefits of Madani Channel? الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ! Some non-Muslims have accepted Islam due to watching Madani Channel! Many Muslims who did not use to offer Ṣalāḥ have started offering Ṣalāḥ, many sinners have repented and now follow the Sunnah. الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ! Madani Channel is a one hundred percent Islamic channel, it has no music or female-images. What does Madani Channel contain? It contains Faizān-e-Quran, Faizān-e-Ḥadīṣ, Faizān-e-Anbiyā, Faizān-e-Ṣaḥābah, and Faizān-e-Awliyā. It contains Quranic recitations, Na'at and Manqabat, heart-warming and heart-trembling scenes of humble and tear-jerking prayers and invocations that compel viewers to cry and become excited with Prophetic love; Dār-ul-Iftā Aḥl-e-Sunnat, Spiritual and Medical cures, Sunnah-inspiring Madanī pearls, and plenty of Madanī parables for the betterment of afterlife.

In short, Madani Channel is a channel that enables people to acquire a vast amount of knowledge whilst sitting at home! However, Islamic sisters should think 112 times before watching Madani Channel because most of the men viewed on Madani Channel are young; and women are fragile bottles that are easily damaged. مَعَاذَ اللَّهِ عَزَّوَجَلَّ, they must not fall into the sin of misusing their eyes.

Ṣadr-ush-Sharī'aḥ, Badr-uṭ-Ṭarīqah, 'Allāmah Maulānā Muftī Muhammad Amjad 'Alī A'zamī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي wrote on page 86 part 16 of Maktaba-tul-Madīnah's published book *Baḥār-e-Sharī'at*: The ruling for a woman looking at a non-Maḥram man is the same as for a man looking at another man; this is when the woman is certain that looking at him will not arouse her, if she even doubts about being aroused, then she must not look at him. (*'Ālamgīrī, vol. 5, pp. 327*)

*Āqā kī ḥayā say jhūkī reh̄tī thīn nigāḥayn
Ānkḥaun pay mayrī behan lagā Qufl-e-Madīnah*

*Our Beloved Prophet's eyes would remain lowered due to shyness
Place a Madani-lock on your eyes O my sister*

Should a woman go to exorcist or not?

Question: Should Islamic sisters go to exorcists for an amulet (Ta'wīz) etc.?

Answer: If it is not possible for them to use home-treatment then they should obtain a Ta'wīz etc. via a Maḥram male relative. If there are no such male relatives either then women can visit a female exorcist whilst observing veil completely. If there are no female exorcists or despite visiting one, the problem was not yet resolved, then they can visit an old pious male exorcist. If this is not possible either then they can visit any Muslim exorcist, but whenever they exit their homes for a valid Islamic reason it is important to wear the full veil as described earlier. Neither speak informally with a soft and tempting voice, nor be alone with the exorcist. Visiting any exorcist who behaves informally with women, laughs with them, or talks to them about his achievements is extremely dangerous. If anyone sees an exorcist who gives special attention to women, phones them personally, or instructs women to meet him alone so that he can treat them carefully, then run away even from the shadow of such an exorcist or else one may have to regret throughout her life.

Can women wear make up?

Question: Can women adorn themselves and wear tight or thin garments?

Answer: Using permissible make up is allowed only within the four walls of their homes and only for their husbands. مَعَاذَ اللَّهِ عَزَّوَجَلَّ it is

strictly prohibited and a sin for women to make themselves attractive for non-Maḥram men by wearing make-up, fashionable clothes, using perfume, etc even when exiting home with a valid Islamic reason such as visiting Maḥram relatives. This is common among women these days. Wearing a thin scarf that reveals the colour of their hair; or thin socks that reveal their shins; or tight clothes that reveal the shape of any part of the body e.g. raised chest in front of non-Maḥram men is Ḥarām and leads to Hell.

Naked despite being clothed!

Sayyidunā Abū Ḥurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ reports the following sacred Ḥadīṣ of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ: There shall be 2 groups of people in Hell who I have not yet seen (in this blessed era but they will appear in the future), the first are women who will be naked in spite of being dressed, they will mislead others with indecent acts and be misled themselves, their heads will be like the leaning humps of Bukhtī camels, they shall not enter Paradise nor will they smell its fragrance, and its fragrance is smelt from such and such a distance. (*Ṣaḥīḥ Muslim, pp. 1177, Ḥadīṣ 2128*)

The famous commentator, Ḥakīm-ul-Ummat, Muftī Aḥmad Yār Khān رَحِمَهُ اللهُ تَعَالَى comments on the words '*naked in spite of being dressed*': That is, they will cover part of their bodies with clothing but leave some parts exposed, or they will wear thin clothes which will reveal their bodies, both these sins are being committed today. Or it could mean that they will be covered in Allah's favours but naked i.e. empty of gratitude, or adorned with jewellery but naked of piety.

Explaining '*Like camel humps*' he رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ said: This blessed statement has many meanings; a very good explanation is that these women will not lower their heads out of shyness whilst walking. In fact, they will shamelessly walk with their heads high looking in all

directions, staring at people. Just as the highest part of a camel's entire body is its hump, the heads of these women will also remain high.

(Mirāt, vol. 5, pp. 255, 256)

Wearing jewellery to show off

Question: Can women wear jewellery to show off?

Answer: For a woman to wear jewellery out of pride and arrogance leads to divine punishment. The Greatest and Holiest Prophet ﷺ warned, 'Whichever woman amongst you wears gold jewellery and then exposes it shall be tormented due to it.'

(Sunan Abī Dāwūd, vol. 4, pp.126, Ḥadīṣ 4237)

The famous commentator, Ḥakīm-ul-Ummat, Muftī Aḥmad Yār Khān رَحِمَهُ اللهُ الْعَمَلَان comments on the words 'exposes it' in this Ḥadīṣ: Reveals it to non-Maḥram men to show them her beauty and jewellery. Or she shows off with pride and arrogance or shows it to poor women thereby hurting them. The last two meanings are more appropriate, because showing non-Maḥram men silver jewellery is also Ḥarām. Women show their gold jewellery to their friends out of pride, in order to degrade and humiliate them, this is the meaning of this Ḥadīṣ. 'Shall be tormented' means: She will be tormented for her pride and showing off, not just for wearing jewellery.

(Mirāt, vol. 6, pp. 138)

Should women wear perfume?

Question: Can Islamic sisters wear perfume?

Answer: Yes, but their scent should not reach non-Maḥram men. Sayyidunā Abū Ḥurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ reports this glorious statement of the Revered and Renowned Prophet ﷺ, 'A masculine fragrance is one that has evident scent but not evident colour and

a feminine perfume is one that has evident colour but not evident scent.’ (Shamāil-ul-Muhammadiyyah, pp. 131, Ḥadīṣ 210)

Commenting on the words of the blessed Ḥadīṣ ‘a feminine perfume is one that has evident colour but not scent’ the famous commentator Muftī Aḥmad Yār Khān عليه رحمته العتق has stated, ‘Beware, a woman should not exit her home wearing fragrance, but she can wear perfume for her husband, there is nothing wrong with this.’

(Mirāt, vol. 6, pp. 160)

A woman should not wear perfume when exiting her home!

Question: What is the verdict regarding an Islamic sister who wears perfume outside her home?

Answer: An Islamic sister can wear any type of perfume within the four walls of her home, only amongst her husband and Maḥram relatives. However, she must take care to avoid letting her scent reach her brother in-law or any other non-Maḥram man. Any woman who exits her home wearing a perfume that attracts the attention of non-Maḥram men should be afraid because Sayyidunā Abū Mūsā Ash’arī عليه رحمته الله القوي reported, ‘Whenever a woman wears perfume and then appears in front of people so that they can smell her perfume, she is an adulteress.’ (Sunan Nasāī, vol. 8, pp.153)

Story about a woman wearing perfume

In the blessed era of Amīr-ul-Mu`minīn Sayyidatunā ‘Umar Fārūq-e-A’zam رضي الله تعالى عنه, a woman was going somewhere, he رضي الله تعالى عنه smelt her perfume, so he رضي الله تعالى عنه raised his whip to hit her and said, ‘You come out wearing a perfume that men can smell. (Even when it is necessary for you to come out of your home) do not come out wearing perfume.’ (Muṣannaf ‘Abdur Razzāq, vol. 4, pp. 284, Ḥadīṣ 8137)

Attractive Burqa’

Question: Can an Islamic sister wear fashionable and crystal-studded attractive Burqa’ when exiting her home?

Answer: This is extremely dangerous because men will stare at such Burqas. Remember! The fancier and more fashionable a woman’s Burqa’ is, the greater the possibility of mischief. The famous commentator, Ḥakīm-ul-Ummat, Muftī Aḥmad Yār Khān عليه رحمۃ الملائک says, ‘It is necessary for a woman to avoid exiting her house wearing attractive clothes and Burqas, because such Burqas are not veils. In fact, they are a means of showing beauty.’ (*Mirāt*, vol. 5, pp. 15)

Question: What if a woman exits her home with her entire body covered with a white or flowery shawl?

Answer: A shawl should not be attractive at all. This is a summary of a piece of advice by Ḥujjat-ul-Islam, Sayyidunā Imām Muhammad Bin Muhammad Ghazālī عليه رحمۃ اللہ الوالی, ‘Eye-catching shawls and veils that women usually wear are not sufficient. In fact, a white shawl or an eye-catching face-veil arouses lust even more because men think that her face would be even more beautiful and they may desire to see her face. Therefore, it is Ḥarām for women to exit their homes wearing a white shawl and a beautiful face-veil as well as a beautiful Burqa’. Any woman who does this, is a sinner. If her father, brother or husband allows her to do this, then he is also sinner.’ (*Kīmīyā-e-Sa’ādat*, vol. 2, pp. 560)

Madanī Burqa’

Question: Then what kind of Burqa’ should Islamic sisters wear?

Answer: A loose, simple, dull-coloured and thick fabric-made tent-like Burqa’ that makes it hard to decide whether the wearer is old or young.

Warning to Islamic sisters!

I (Sag-e-Madinah عَفِي عَنْهُ) is totally aware of situations in modern homes, and the mindset of those relatives who are ‘crazy about western lifestyle’. I also realize current unfavourable circumstances, but I have stated these Islamic rulings to enlighten people about true and correct Islamic concept of veil. Surely, every Muslim knows that we must follow Shari’ah, and Shari’ah will not follow us.

It is my Madanī suggestion to Islamic sisters that they should not force anyone to wear a loose dull unattractive tent-like proper Madanī Burqa’, because in many households there are several difficulties. Followers of the Shari’ah and Sunnah these days are often treated very badly by society which disheartens most Islamic sisters. Your criticism could lead an Islamic sister being compelled by modern society to completely move away from the Madanī environment. Even if an Islamic sister who has been in the Madanī environment for a very long time wears a very attractive Burqa’ or make-up, do not break her heart by ridiculing her because hurting a Muslim’s feelings without a valid Islamic reason is Hārām and leads to Hell.

Unfastening Burqa’ in neighbourhood!

Question: Some Islamic sisters remove their Burqas as soon as they reach their building, street etc. before they enter their homes, is this appropriate?

Answer: They should not even remove their face-veils, let alone their entire Burqas, until they enter their homes, because there could be non-Maḥram men in the street or on the stairs of their apartment etc. and it is necessary for them to conceal themselves from these men.

What if women feel hot in a Madanī Burqa'?

Question: In the heat, wearing a Madanī Burqa' or thick shawl outside makes it even hotter, what should we do about devilish whispers in these circumstances?

Answer: Not paying attention to the devil's devious whispers (Wasāwis) is one way of saving yourself from them. At such times, think of your death, grave, resurrection, and the scorching heat of Hell, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, the heat of the veil will feel like a flower. If possible, think of this story: During the battle of Tabūk the weather was extremely hot, the hypocrites said:

Do not come out in this heat.

لَا تَنْفِرُوا فِي الْحَرِّ ط

[Kanz-ul-Īmān (Translation of Quran)] (Part 10, Sūrah At-Taubaḥ, verse 81)

Then Allah **عَزَّوَجَلَّ** said:

قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا ط

Say O Beloved Prophet, the fire of Hell is the hottest.

[Kanz-ul-Īmān (Translation of Quran)] (Part 10, Sūrah At-Taubaḥ, verse 81)

I swear by Allah **عَزَّوَجَلَّ**! The heat of a Madanī Burqa' or even the fiercest fire of this earth is nothing compared to the heat of Hell.

Holy Prophet ﷺ in a scorching desert!

The famous commentator, Ḥakīm-ul-Ummat, Muftī Aḥmad Yār Khān **عَلَيْهِ رَحْمَةُ الْعَمَّانِ** says: Just look at Sayyidunā Abū Khayṣamah's passion! During the battle of Tabūk one afternoon he **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** returned from a journey to his garden and saw cold water, hot

bread and beautiful wives in front of him. He رَضِيَ اللهُ تَعَالَى عَنْهُ said, ‘It is not right that the Prophet of Raḥmah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ stand in the scorching desert of Tabūk and I eat hot bread and drink cold water in my garden.’ Without entering his house (despite returning from a long tiring journey in severe heat) he رَضِيَ اللهُ تَعَالَى عَنْهُ took his sword and set off to join the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. These are the sacred saints for whose sake hundreds of thousands of sinners like us will be forgiven, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ.

(Nūr-ul-‘Irfān, pp. 318; Rūḥ-ul-Bayān, vol. 3, pp. 475)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Questions and answers about hair!

Question: When Islamic sisters comb their hair what should they do with fallen hairs?

Answer: Hide or bury them. This is very easy for anyone who has soft land or a garden in her house. Ṣadr-ush-Sharī’ah, Badr-ut-Ṭarīqah, ‘Allāmah Maulānā Muftī Muhammad Amjad ‘Alī A’zamī عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِي said: If a body-part that is prohibited to look at separates from someone’s body then it shall still be prohibited to look at. (Durr-e-Mukhtār, vol. 9, pp. 612)

After removing their pubic-hair, some people leave it lying around in the bathroom or toilet, this should be avoided, rather these hairs should be placed somewhere out of sight, or buried in the ground. Women must also hide fallen-hairs whilst combing or washing so that they are not seen by non-Maḥram men.

(Baḥār-e-Sharī’at, part 16, pp. 91-92)

Precautions regarding hair!

These days probably due to eating unhealthy things and using various chemical soaps, shampoos etc. hair-falling is a common complaint. Those Islamic sisters who live in the house where their non-Mahram male relatives also live or those who have regular visitors in their homes should take extra care before they dispose of hairs in their bathrooms etc. Also be careful to remove hairs that are stuck to soap-bars after bathing. Islamic brothers should also remove any hairs that are stuck on soap-bars after bathing because they could possibly be hairs of ‘Satr’ such as the thighs etc.

Can women shave their heads?

Question: Can women shave their heads?

Answer: This is Ḥarām. (*Fatāwā Razawiyyah*, vol. 22, pp. 664)

Can women have male hair styles?

Question: Can women have masculine hair styles?

Answer: This is impermissible and a sin.

She tore the shroud and sat up!

Probably in the last Friday of Sha'bān-ul-Mu'azzam 1414 AH, I met a young-man at night in a large Sunnah-inspiring Ijtimā' in Korangi (Bāb-ul-Madīnāh, Karachi). He swore that this story was true: A young daughter of one of my relatives suddenly died. When we returned after burying her, her father recalled that he accidentally left a hand-bag containing important documents inside her grave. So the grave was necessarily dug open. As soon as the grave was uncovered, we screamed in fear. The young girl that we buried just a few moments ago in a clean shroud had torn her shroud and sat

up. She was bent like a bow. Her legs were tied with her hair and many small strange creatures were stuck to her body.

This terrifying sight made us speechless. We threw the soil back over her grave however possible and ran away without retrieving the bag. When I got home, I asked my relatives about what sin she had committed. They told me that she did nothing which was considered outrageous these days, however, just like other girls she was fashionable and did not observe veil. Just a few days before her death, she attended a wedding just like other women, unveiled with a fancy haircut and fashionable clothes.

*Ay mayrī behno! Sadā pardaḥ karo
Tum galī kūchaun mayn mat phīrtī raḥo
Warnaḥ sun lo qabr mayn jab jāo gī
Sānp bichchū daykh ker chillāo gī*

*O my sisters! Always remain veiled
Do not wander in streets and alleys
Or else listen when you enter your graves
You will scream when you see snakes and scorpions*

Weak excuses!

Those Islamic sisters who get influenced by the devil make excuses such as ‘I’m forced not to wear a veil, no one wears a veil in our house, I have to consider family customs, our entire family is well-educated, no one is prepared to marry their son off to a simple girl who wears a veil’ etc. Will such sisters not learn a lesson after reading this unfortunate fashionable girl’s horrifying incident? Will family customs, traditions and the excuses of your Nafs save you from the punishment of the grave and Hell? Will you succeed in saving yourself with these ‘pathetic excuses’ in the court of Allah ﷻ? If

not, and definitely not, then no matter whatever happens you must repent of unveiling.

Remember! Marriages are written in Lauḥ-e-Maḥfūz. If it is not written in Lauḥ-e-Maḥfūz for anyone to get married, then no matter whatever happens, they will not get married. Every other day, modern, fashionable and well-educated virgin girls fall prey to sudden death. In fact, sometimes a bride dies just before her 'departure to her groom's home' and instead of arriving in a beautifully decorated fragrant wedding-room lit with sparkling lights she finds herself in a dark and tight grave full of insects.

Tū khushī kay phūl lay gī kab talak

Tū yaḥān zindaḥ raḥay gī kab talak

For how long will you live happily on this earth?

For how long will you remain alive here?

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Can women give body-measurements to tailors?

Question: Can an Islamic sister allow a non-Maḥram male tailor to measure her body for sewing a garment?

Answer: This is Ḥarām and leads to Hell. The tailor will also commit a severe sin and make himself worthy of Hell, because he cannot measure a woman without staring at her and touching her body. If possible find a female tailor. If this is not possible either, then ask a woman of your house to measure you and then send a Maḥram male to deliver the measurements to a tailor. Islamic sisters should avoid frequently exiting their homes for trivial and unnecessary matters. They should only exit for valid Islamic reasons and make sure that they fulfil all veiling requirements.

Individual efforts of brother and sister-in-law

Islamic sisters! In order to be steadfast in observing veil and to create a Madanī environment in your homes, please join Dawat-e-Islami's Madanī movement. A wise Islamic brother made individual efforts on his sister which resulted positively in her transformation. Here is his faith-refreshing story, read and rejoice.

This is a statement by an Islamic sister from Bāb-ul-Islam (Sindh): I was engulfed in various sins and did not wear a veil, my family was sick of me because I was a sharp-tongued girl. Luckily my brother and sister-in-law were affiliated with Dawat-e-Islami's fragrant Madanī environment. They used to have personal conversations with me but I ignored them. One day their individual efforts finally impacted on me and I attended the Islamic sisters' Milād congregation in the blessed month of Rabī'-un-Nūr. I heard a Sunnah-inspiring speech which caused an overwhelming influence on me. Shedding tears in Divine fear, I begged my Merciful Creator عَزَّوَجَلَّ for the forgiveness of my sins. I had never before experienced such spiritual peace as in that Milād congregation. After that I regularly attended the weekly Islamic sisters' Sunnah-inspiring Ijtimā'. At first the father of my children objected to this but luckily one day he also attended the Islamic brothers' weekly Sunnah-inspiring Ijtimā' which gave him a Madanī mindset and now he happily consents to my participation in Dawat-e-Islami's Madanī activities. Hence, اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! Due to the blessing of my brother and sister-in-law's individual efforts, we now have a Madanī environment in our home.

Tumhayn luṭf ā jāye gā zindagī kā

Qarīb ā kay daykhō zarā Madanī Māḥaul

You will begin to enjoy life

Just come close and look at the Madanī environment

Reform your families

Islamic sisters! We should all make constant individual efforts for the reform of our families. In fact, we should make more efforts on our families compared to the general public, especially a father should do good deeds himself and give advisory Madanī pearls to his children and their mother as well. Allah ﷻ said in part 28, Sūrah At-Taḥrīm, verse 6:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ

O believers, save yourselves and your family from the fire whose fuel are men and stones.

[Kanz-ul-Īmān (Translation of Quran)] (Part 28, Sūrah At-Taḥrīm, verse 6)

Saving your family from Hell

The Quranic commentary *Khazāin-ul-‘Irfān* states: (Save yourselves and your families) by obeying Allah ﷻ and His Beloved Prophet ﷺ, by worshipping, abstaining from sins, advising your family to do good and to refrain from evil, and by teaching them knowledge and manners.

Observe veil with a eunuch as well!

Question: Do Islamic sisters have to observe veil with eunuchs as well?

Answer: Yes. The ruling for Islamic sisters about observing veil with eunuchs is the same as is with men. Şadr-ush-Sharī’ah, Badr-uṭ-Ṭariqah, ‘Allāmah Maulānā Muftī Muhammad Amjad ‘Alī A’zamī رَحْمَةُ اللهِ الْقَوِيُّ says, ‘A eunuch is a man, in congregational Ṣalāh (Jamā’at) he will stand in the men’s row’.

(Fatāwā Amjadiyyah, vol. 1, pp. 170)

What is a eunuch?

Question: What is a eunuch?

Answer: The Arabic word for a eunuch is ‘مُخَنَّنٌ’ [Mukhannaš], which means: A man who walks and acts in a gentle feminine manner.

(*Al-Baḥr-ur-Rāiq*, vol. 9, pp. 334)

The commentator of *Ṣaḥīḥ Muslim*, ‘Allāmah Nawavī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِيُّ said, ‘A eunuch is a man whose habits, body-language, speech and movements are feminine, sometimes this is natural but sometimes it is voluntarily adopted.’ (*Sharḥ Muslim lin-Nawavī*, vol. 2, pp. 218)

Emphasis for avoiding being a eunuch

Question: Should a eunuch avoid the mannerism [i.e. the habits and behaviour] of a eunuch?

Answer: Yes. If a man’s walk, speech etc. is naturally feminine, then he should practice acting like a man. If he naturally has feminine traits, then this is not his fault. And if his body-language, speech etc. remain feminine despite his best efforts to avoid them, he will not be taken to task by Sharī’ah.

(*Fayḍ-ul-Qadīr*, vol. 5, pp. 346; *Nuzḥa-tul-Qārī*, vol. 5, pp. 537)

Fake eunuch

Question: Is it a sin to fake being a eunuch?

Answer: Of course it is! If a man deliberately acts like a female, i.e. he acts like a eunuch, then he is a sinner and worthy of Hell. Sayyidunā ‘Abdullāh Bin ‘Abbās رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا reported that the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ cursed men who act like women and women who act like men and he صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ instructed, ‘Turn them out of your homes.’ (*Ṣaḥīḥ Bukhārī*, vol. 4, pp. 347, Ḥadīṣ 6834)

Did you see! The Beloved Prophet ﷺ cursed eunuchs and ordered that they be turned out of homes.

Calling a non-eunuch a eunuch!

Question: What about calling a non-eunuch a eunuch?

Answer: This would hurt a Muslim's feelings, therefore, it is a sin and leads to Hell. In fact, in case of the filing of a case in an Islamic 'Adālat [court], the punishment of 20 whips can be given. In a blessed Ḥadīṣ, the Merciful Prophet ﷺ stated: If one person says to another, 'O eunuch!' Then inflict 20 whips upon him.

(Sunan-ut-Tirmiḏī, vol. 3, pp. 141 Ḥadīṣ 1467)

The famous commentator, Ḥakīm-ul-Ummat, Muftī Aḥmad Yār Khān رَحِمَهُ الْمَلَأَن commented on this blessed Ḥadīṣ: A eunuch is a man whose body parts are flexible and voice and body-language are feminine. Calling somebody a eunuch is an insult and therefore, the victim can make a claim for abuse of honour and this punishment (20 whips) can be inflicted upon the criminal. Similarly, if somebody said any of these to another person, 'O alcoholic! O Zindīq! O pederast! O interest-taker! O Dayyūš (shameless)! O cheater! O mother of thieves!' Then he could be inflicted with the same punishment.

(Mirāt, vol. 5, pp. 326)

Calling a eunuch a eunuch!

Question: Can we call a natural eunuch a eunuch?

Answer: Not without a valid Islamic reason, because this would embarrass and hurt him, just as it is prohibited by Shari'aḥ to unnecessarily call a blind man 'blind', a short man 'shorty' and a tall man 'lanky', it is also prohibited here. In fact, the embarrassment-element is stronger here.

Behaviour of a eunuch

Question: What would you say about a eunuch's character?

Answer: In our part of the world some of the eunuchs are actually eunuchs, whereas others are actually a third gender, usually named 'Khunšā' or 'Khunšā Mushkil'. Some of them are decent and Almighty-fearing people, whereas others adopt begging, dancing, prostitution as a profession and hence earn unlawful money and make themselves worthy of Hell. Beware! Never let any of these enter your homes and do not encourage their sinful behaviour by giving them any money; giving charity to a habitual beggar is also a sin.

♦ ♦ ♦

Question: Some eunuchs are extremely persistent and do not get off our backs until they receive some money, especially in weddings and birthdays. They usually insist in such occasions and behave with extreme shamelessness if they are not given any money. What should we do in such cases?

Answer: Try your very best to get rid of them and if their behaviour is highly embarrassing then it is permissible for you to give them some money with the intention of silencing them. Several Aḥādīṣ prove that if a poet insults someone with his poetry then it is permissible for him to pay the poet to silence him. Although this is bribery, giving bribery in this case is permissible. However, taking it is still Ḥarām and leads to Hell.

Important information about the 'third gender'

Question: I understand that a eunuch is physically a man, but can you please define the 'third gender' i.e. a 'Khunšā' and 'Khunšā Mushkil' and their physical features.

Answer: There is a third gender apart from men and women. Books of Islamic Jurisprudence state: Someone who has both male and female genital organs is a ‘Khunšā’. (*Muḥīṭ Burḥānī*, vol. 23, pp. 454)

Some Islamic jurists رَحِمَهُمُ اللَّهُ السَّلَام define a Khunšā as someone who has neither male nor female genitals; in fact just a hole at the front for urinating. (*Tabyīn-ul-Ḥaqāiq*, vol. 7, pp. 440; *Al-Baḥr-ur-Rāiq*, vol. 9, pp. 334)

Badāi’-uṣ-Ṣanāi’ stated: If a child has both male and female genital organs and it urinates from the male genital organ, then it is a male. If it urinates from the female organ, then it is a female, the other organ shall be considered extra. If the child urinates from both orifices, then whichever it urinates from first is its original orifice, i.e. if it urinates from the female organ first then it is a woman. If it urinates from both organs at the same time then it is difficult to determine its gender, and such a person is called a ‘Khunšā Mushkil’. However, after puberty, if any male signs appear on it such as a beard then it is a male but if any female features appear on it such as breasts then it is a woman. (*Badāi’-uṣ-Ṣanāi’*, vol. 6, pp. 418)

After puberty if the child has both male and female features, i.e. a beard and breasts then it is a Khunšā Mushkil.

(*Fatāwā Shāmī*, vol. 10, pp. 478)

Story about a eunuch’s forgiveness

Eunuchs are usually despised and demeaned in our society, this is wrong. They are also the bondmen of Allah and He عَزَّوَجَلَّ is the One Who created them. Eunuchs must avoid sins that lead to Hell such as dancing, singing etc. They should be content with the Will of Allah عَزَّوَجَلَّ and lead Sunnah-inspiring lives. Here is a story about one lucky eunuch; other eunuchs might envy him and wish for the same.

Sayyidunā Shaykh ‘Abdul Waḥhāb Bin ‘Abdul Majīd Ṣāqafī عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِي said: I saw a funeral in which the corpse was carried by a woman and three men. I took the woman’s place. After the funeral Ṣalāh and burial, I asked the woman, ‘How were you related to the deceased?’ She answered, ‘He was my son.’ I asked, ‘Why did your neighbours etc. not attend this funeral? She replied, ‘My son was a eunuch, this is why people did not bother to attend his funeral.’ Sayyidunā Shaykh ‘Abdul Waḥhāb Bin Abdul Majīd عَلَيْهِ رَحْمَةُ الْوَّاحِد said, ‘I felt pity for the grieving mother, so I gave her some money and food-supplies etc. That night I dreamt of a man in white clothes with a face shining like the moon of the fourteenth night. He thanked me. I asked, ‘Who are you?’ He answered, ‘I am the same eunuch that you buried today, Allah عَزَّوَجَلَّ showed mercy to me due to the public degradation that I faced.’ (*Ar-Risāla-tul-Qushayriyyah*, pp. 173)

Sprinkling the water from a bride’s feet

Question: What about washing a bride’s feet and then sprinkling the water in all four corners of the house?

Answer: This is Mustahab. My master A’lā Ḥaḍrat عَلَيْهِ رَحْمَةُ اللّٰهِ تَعَالٰی says, ‘When you bring a newly-wed bride at home, it is desirable to wash her feet and sprinkle the water in all four corners of the house, this brings blessings.’ (*Fatāwā Razawiyyah referenced, vol. 2, pp. 595; Mafātīḥ-ul-Jinān Sharḥ Shar’a-tul-Islam, pp. 447*)

Questions and answers about glancing

Question: It is said that there’s nothing wrong with your first glance at a non-Maḥram woman, is this true?

Answer: The first unintentional glance at a woman, which is instantly turned away, is not a sin. However, even a first deliberate

glance is Ḥarām and leads to Hell. Allah ﷻ emphasises in the 30th verse of Sūrah An-Nūr (part 18) that men should protect their eyes:

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ

Command the Muslim men to keep their gaze low.

[Kanz-ul-Īmān (Translation of Quran)] (Part 18, Sūrah An-Nūr, verse 30)

Here is a Quranic command for women:

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ

And command the Muslim women to keep their gaze low.

[Kanz-ul-Īmān (Translation of Quran)] (Part 18, Sūrah An-Nūr, verse 31)

4 SACRED AHADIS ABOUT ‘LOOKING’

Turn your eyes away!

1. Sayyidunā Jarīr Bin ‘Abdullāh رضى الله تعالى عنه asked the Beloved and Blessed Prophet ﷺ about a sudden glance at a woman, he ﷺ replied, “Turn your eyes away.”

(Ṣaḥīḥ Muslim, pp. 1190, Ḥadīṣ 2159)

Do not look deliberately!

2. The Greatest and Holiest Prophet ﷺ said to Amīr-ul-Mu`minīn, ‘Alī-ul-Murtaḍā, the lion of Allah ﷻ: كَرِّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمَ: After you have cast a glance, do not cast the second glance (i.e. if you suddenly cast an unintentional glance at a woman then turn your eyes away instantly and do not look again) because the first glance is permissible but the second is prohibited.

(Sunan Abī Dāwūd, vol. 2, pp. 358, Ḥadīṣ 2149)

Excellence of protecting eyes

3. This is a glorious statement by the Beloved and Blessed Prophet ﷺ: If a Muslim looks once at the beauty of a woman (unintentionally) and then lowers his eyes, Allah عزوجل will grant him such a worship that he will feel its pleasure.

(Musnad Imām Aḥmad Bin Ḥanbal, vol. 8, pp. 299, Ḥadīṣ 22341)

Poisonous arrow of the devil

4. The Noblest Prophet ﷺ stated that a Ḥadīṣ-e-Qudsī states: Looking is one of the poison-tipped arrows of the devil; if someone avoids it whilst fearing Me, then I will grant him such faith (Īmān) that he shall feel its sweetness in his heart.

(Al-Mu'jam-ul-Kabīr liṭ-Ṭabarānī, vol. 10, pp. 173, Ḥadīṣ 10362)

Eyes filled with fire

Ḥujjat-ul-Islam Sayyidunā Imām Muhammad Bin Muhammad Ghazālī عليه رَحْمَةُ اللهِ الْوَائِي narrated, ‘Whoever fills his eyes with something Ḥarām, his eyes will be filled with fire on Judgement Day.’

(Mukāshafa-tul-Qulūb, pp.10)

Needle of fire

Sayyidunā ‘Allāmah Abul Faraj ‘Abdur Raḥmān Bin Jawzī عليه رَحْمَةُ اللهِ الْوَائِي reports, ‘Looking at a woman’s beauty is one of the poison-tipped arrows of the devil, whoever does not protect his eyes from a non-Maḥram, a needle of fire will be passed through his eyes on Judgement Day.’ *(Baḥr-ud-Dumū’, pp. 171)*

‘Looking’ plants a seed of lust in heart

Ḥujjat-ul-Islam Sayyidunā Imām Muhammad Bin Muhammad Ghazālī عليه رَحْمَةُ اللهِ الْوَائِي said: A man who cannot shut his eyes cannot protect his private parts either.

- ❖ Sayyidunā ‘Īsā Rūḥullāh ﷺ said, ‘Protect your sight, it sows the seed of lust in the heart, this is enough for Fitnah [trouble].’
- ❖ When Sayyidunā Yaḥyā ﷺ was asked how fornication begins, he ﷺ replied, ‘By looking and desiring.’
- ❖ Sayyidunā Fuḍayl ᷺ said: The devil says, ‘Looking’ is an old bow and arrow of mine which never misses its target’.
(*Iḥyā-ul-‘Ulūm*, vol. 3, pp. 125)
- ❖ My master A’lā Ḥaḍrat ᷺ says, ‘First the eyes get misled, then the heart gets misled and then the Satr [private parts] get misled.’ (*Anwār-e-Razā*, pp. 391)
- ❖ Without doubt the prosperity of both worlds lies in locking your eyes with a Qufl-e-Madīnah (spiritual Madanī lock).

Ānkh̄ uiḥtī to mayn j̄hun̄jhulā kay palak sī laytā

Dil bigaṛtā to mayn gh̄abrā kay sanbhālā kertā

When I raised my eyes I anxiously blinked

When my heart wandered I fearfully took control of it

Do not even look at a woman’s shawl

Sayyidunā ‘Ala Bin Ziyād ᷺ says, ‘Do not even look at a woman’s shawl, because ‘looking’ creates lust in the heart.’

(*Hilyat-ul-Awliyā*, vol. 2, pp. 277)

What to do in case of misusing eyes

Question: If a man unlawfully looks at a woman or vice versa, what should they do?

Answer: Immediately shut their eyes or turn them away. If possible, move away from that place, repent humbly in the court of Allah عَزَّوَجَلَّ with remorse. If the looking person is a man then he should recite this prayer with Ṣalāt-‘Alan-Nabī before and after it:

اَللّٰهُمَّ اِنِّیْ اَعُوْذُ بِكَ مِنْ فِتْنَةِ النِّسَاءِ وَعَذَابِ الْقَبْرِ

Translation: O Allah عَزَّوَجَلَّ I seek Your protection from the trouble of women and punishment of the grave.

Tip for erasing sins!

Whenever anyone commits a sin, he should perform any good deed afterwards such as reciting Ṣalāt-‘Alan-Nabī and the Kalimah Ṭayyibah, etc. Sayyidunā Abū Ẓar Ghifārī رَضِيَ اللهُ تَعَالَى عَنْهُ said: The Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ advised me, ‘Whenever you do something evil, do any good deed after it, this good deed will erase the evil.’ I humbly asked, ‘Yā Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Is saying ‘لَا إِلَهَ إِلَّا اللهُ’ a good deed?’ He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘This is the best of good deeds.’

(Musnad Imām Aḥmad Bin Ḥanbal, vol. 8, pp. 113, Ḥadīṣ 21543)

Sinning with the intention of repenting is unbelief

Reading this blessed Ḥadīṣ, مَعَاذَ اللهِ عَزَّوَجَلَّ no one must think, ‘That’s good, now I’ll do as many sins as I want and then just recite ‘لَا إِلَهَ إِلَّا اللهُ’ and they’ll all vanish’. I swear by Allah عَزَّوَجَلَّ this is a huge and very dangerous trick of the devil. Committing a sin with the intention of repenting later on is a grave and severely major sin.

Commenting on the 9th verse of Sūrah Yūsuf, the renowned commentator, Ḥakīm-ul-Ummat, Muftī Aḥmad Yār Khān عليه رحمۃ المثلان has stated on page 376 in *Nūr-ul-'Irfān*: ‘Committing a sin with the intention of repenting is unbelief (Kufr).’ There is a lesson here for those people who use other people’s belongings without their permission with the intention of apologising later. Feeling remorse is extremely essential for repentance. At times, remorse leads the remorseful person to doing something quite unique, as is shown in the below mentioned parable.

One-eyed man

Sayyidunā Ka'b-ul-Aḥbār رحمى الله تعالى عنه said that in the era of Sayyidunā Mūsā Kalīmullāh علي نبينا وعليه الصلوة والسلام a famine occurred. People requested Sayyidunā Mūsā علي نبينا وعليه الصلوة والسلام to pray for rain. ‘Come with me to the mountain’, he عليه السلام said. Everyone was prepared to accompany him. He عليه السلام then announced, ‘Anyone who has ever committed a sin must not accompany me.’ On hearing this, everyone returned, except for a one-eyed man. Sayyidunā Mūsā Kalīmullāh علي نبينا وعليه الصلوة والسلام said, ‘Did you not hear what I said?’ ‘I did’, he humbly replied. ‘Have you never committed any sin?’ he عليه السلام asked. The man humbly replied, ‘Yā Kalimallāh! I do not remember ever committing a sin. However, there is one thing!’ ‘What is that?’ He عليه السلام enquired. ‘Once I looked into someone’s house with one of my eyes and saw that someone was standing inside. I feared Allah عز وجل and felt extremely shameful for having glanced into another person’s house. Overcome with remorse, I plucked out the eye that looked into the house and threw it away! Please tell me! If that was a sin then I will return as well!’

Sayyidunā Mūsā Kalīmullāh علي نبينا وعليه الصلوة والسلام took the man with him. When they reached the mountain, he عليه السلام said to the man,

‘Pray to Allah عَزَّوَجَلَّ for rain!’ The man prayed, ‘يَا قُدُّوسُ عَزَّوَجَلَّ! يَا قُدُّوسُ عَزَّوَجَلَّ! Your treasure never ends and miserliness is not Your attribute; shower rain upon us out of Your grace and generosity.’ Immediately, it began to rain and by the time they returned from the mountain they were both soaked in rain. (*Rauḍ-ur-Riyāḥīn*, pp. 295)

May Allah عَزَّوَجَلَّ have mercy on them and forgive us without accountability for their sake!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

We learn here that it is very important to feel remorse for sins. A blessed Ḥadīṣ states, ‘الْتَدَمُ تَوْبَةً’ *Remorse is repentance*.

(*Sunan Ibn Mājah*, vol. 4, pp. 492, Ḥadīṣ 252)

Sadly, we commit thousands of sins everyday but we do not even realise what we do, let alone feel ashamed.

*Koī ḥaftāḥ, koī dīn yā koī ghāntāḥ mayrā balkay
Koī lamḥaḥ gunāḥaun say naḥīn khālī gayā ḥogā
Nadāmat say gunāḥaun kā izālah kuch to ḥo jāṭā
Ḥamayn ronā bhī to āṭā naḥīn ḥāye! Nadāmat say*

*No week, no day, no hour, in fact
No second of ours is free from sin
Shame would have washed away at least some sins
Alas! We do not even know how to cry with shame*

Dear Islamic brothers! Asking an individual of lower status to pray is a practice of Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَام and saints رَحِمَهُمُ اللَّهُ تَعَالَى. Without doubt, the status of a Prophet is greater than that of a follower. Despite this, Sayyidunā Mūsā Kalīmullāh عَلَيْهِ الصَّلَاةُ وَالسَّلَام made

his follower say prayer. Similarly, in spite of being the greatest of all Prophets, our Beloved Prophet Muhammad Mustafa ﷺ said to Sayyidunā ‘Umar Fārūq-e-A’zam رضى الله تعالى عنه whilst allowing him to do ‘Umrah, ‘O my brother! Remember us in your prayer.’
(*Sunan Ibn Mājah, vol. 3, pp. 411, Ḥadīṣ 2894*)

Sayyidunā ‘Umar Fārūq-e-A’zam رضى الله تعالى عنه used to say to Madanī children in the streets of Madīnah, ‘Children! Pray for Umar’s forgiveness.’ A’lā Ḥadrat’s Khalīfah, Sayyidī-o-Murshidī Quṭb-e-Madīnah رحمه الله تعالى عليه held a blessed Milād congregation in his home every day. I have witnessed dozens of times that at the end of the congregation he رحمه الله تعالى عليه used to instruct someone else to do the concluding prayer, instead of doing it himself. There is a beautiful lesson here for religious figures and preachers. If they are ever not asked to do the concluding prayer in any Ijtimā’, then they should not be upset and nor should they consider themselves to be most worthy of saying the concluding prayer. No matter whoever says the prayer, we should all join in wholeheartedly with our Āmins, earning the blessings of the prayer. It is not necessary for only impressive and loud prayers to be accepted by Allah عز وجل. In fact, He عز وجل looks at broken hearts.

I came out from a sandpit of sins

Islamic sisters! By the grace of Allah عز وجل and His Blessed Prophet ﷺ, prayers made from the bottom of the heart are answered, entreaties are granted, and wishes are fulfilled. This is a summary of an Islamic sister’s statement from Punjab (Pakistan): Before joining Dawat-e-Islami’s fragrant Madanī environment, I was very badly stuck in the sandpit of sins. Although my heart despised sins I saw no way to abstain from them. I had absolutely no religious knowledge. I would often pray, ‘O my Lord عز وجل! I want to

be a good person, make me a better person.’ At long last, my prayers were answered and one day I heard the good news of ‘a Dawat-e-Islami Sunnah-inspiring Islamic sisters’ Ijtimā’ being held on Sunday 12th August 2001 at so-and-so place.’

I was already thirsty, so I began waiting eagerly for the announced event. Finally, the day arrived and I avidly attended the Islamic sisters’ Ijtimā’. Hearing the recitation of the Quran and the Na’at of the Beloved Prophet ﷺ, I felt peace and pleasure in my heart. When the female preacher of Dawat-e-Islami started the Sunnah-inspiring speech, I listened to it attentively. By the end of the speech my face was dripping with tears. Then the Islamic sisters’ weekly Sunnah-inspiring Ijtimā’ was announced which I made a firm intention to attend.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! By the blessing of regularly attending the weekly Ijtimā’, I was rescued from the sandpit of sins. Today, I am trying to promote the call to righteousness amongst Islamic sisters as a responsible person for Madanī activities in our locality.

Mayray a'māl kā badlaḥ to Jahānnam hī thā

Mayn to jātā mujhay Sarkār nay jānay na diyā

I deserved Hell for my deeds

I would have gone but my Master did not let me go

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلٰی مُحَمَّد

Excellence of prayer

Islamic sisters! It is true that, ‘A virtuous intention leads to destination’. That Islamic sister really wanted to change and prayed regularly for this, so Allah عَزَّوَجَلَّ provided means for her reform. We

too should not be lazy in praying for freedom from the evil of the devil and our Nafs because prayer is the weapon of a Muslim. Prayers can change destiny. Here are two sayings of Beloved Mustafa ﷺ:

1. Should I not tell you the thing that will bring you salvation from your enemy and increase your sustenance; pray to Allah عزوجل night and day because prayer is the weapon of a Mu'min.

(Musnad Abī Ya'la, vol. 2 pp. 201, Ḥadīṣ 1806)

2. Prayer changes destiny and kindness increases life. And a bondman is deprived of sustenance because of committing sin.

(Sunan Ibn Mājah, vol. 4, pp. 379, Ḥadīṣ 4022)

On page 199 of part 16 of the 312-page book *Bahār-e-Sharī'at* published by Dawat-e-Islami's publication department Maktaba-tul-Madīnah, Ṣadr-ush-Sharī'aḥ, Badr-ut-Ṭarīqah, 'Allāmah Maulānā Muftī Muhammad Amjad 'Alī A'zamī علیہ رحمۃ اللہ القوی said: This Ḥadīṣ means that prayer removes calamities. Destiny in this Ḥadīṣ refers to 'Mu'allaq destiny'. This is also the meaning of an increase in life because kindness increases one's life. And sustenance here refers to spiritual reward in the afterlife because sins can deprive the sinner of it. In some cases, sinner may also be deprived of worldly sustenance.

Do not glance into other people's homes!

Question: Is it prohibited by Sharī'aḥ to glance into someone else's house deliberately?

Answer: Yes. However, if the door is already open and you unintentionally look inside, then you are not at fault. It is extremely sad to see that most Muslims are totally unaware of this issue these

days. People unhesitatingly glance into other's homes. In fact, if the door is closed they leap up to look inside, they peep through holes in the wall, through windows, they even remove the curtains to look and are totally inconsiderate about the fact that peeking into the homes of others is prohibited by Shari'ah.

The right to poke somebody's eye!

Question: If we knock on the door but receive no reply, can we still not peek into the house?

Answer: No, you cannot look inside. Sayyidunā Abū Ṣar Ghifārī رَضِيَ اللهُ تَعَالَى عَنْهُ reported that our Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'One who removes the curtain and looks inside a house and sees the private matter of the family prior to receiving permission, has done something which was not lawful for him. If someone pokes him in the eye when he sees, then I will not shame him (the person who poked in the eye). If anyone passes an uncovered open door and looks inside (unintentionally) then he is not a sinner, this is the family's fault.' (*Sunan-ut-Tirmizī, vol. 4, pp. 324, Ḥadīṣ 2716*)

The famous commentator, Ḥakīm-ul-Ummat, Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ الْمَلَائِكَةِ comment on the words of the Ḥadīṣ 'I will not shame him': That is, I will not punish and embarrass the person who poked him in the eye because the one who looked is at fault.

(Remember) According to Ḥanafī scholars, the purpose of this statement is to warn and caution, because the person who poked in the eye will be afflicted with certain punishment for this. Allah عَزَّوَجَلَّ said, 'الْعَيْنَ بِالْعَيْنِ'. An eye can be poked as a penalty for a poked eye but not as a punishment for looking into someone's home.

(*Mirāt, vol. 5, pp. 257*)

Where to look whilst talking

Question: Is it necessary to keep your eyes lowered whilst talking to someone?

Answer: There are details to this issue. If a man feels aroused when talking to a beardless attractive boy (or if a man is talking to a non-Maḥram woman and vice versa with Shar’i permission) then they must lower their eyes during conversation so that they cannot see the face, any other body part and even the clothes of the other person. If there is no Shar’i prohibition, then there is no harm in looking at the other person’s face during a conversation. If you make a habit of speaking to every single person with your eyes lowered, then this is very good because experience has shown that these days one who does not have a habit of lowering his gaze during conversations finds it extremely difficult to lower his gaze when talking to a beardless attractive boy or non-Maḥram woman.

The eyes of Mustafa ﷺ

Question: Please tell us about our Beloved Prophet’s looking habits?

Answer: Sayyidunā Muhammad Bin ‘Īsā Tirmizī عليه رحمه الله القوي said: When the Holy Prophet صلى الله تعالى عليه وآله وسلم paid attention to someone he صلى الله تعالى عليه وآله وسلم would pay complete attention. His blessed eyes remained lowered. He صلى الله تعالى عليه وآله وسلم looked more towards the earth than the sky. He صلى الله تعالى عليه وآله وسلم mostly glanced from the corners of his eyes.¹

In this blessed Ḥadīṣ, the words ‘*he would pay complete attention*’ mean that he صلى الله تعالى عليه وآله وسلم did not steal a furtive glance at anyone. ‘*His blessed eyes remained lowered*’ means that whenever

¹ Ash-Shamāil lit-Tirmizī, pp. 23, Raqm 7

he ﷺ looked at something he ﷺ lowered his eyes, he ﷺ did not look around unnecessarily. In fact, he ﷺ would always remain attentive towards the Knower of the Unseen وَعَزَّوَجَلَّ, always thinking of Him and pondering and contemplating about the affairs of the afterlife.¹ ‘He ﷺ looked more towards the earth than the sky’ is a testament of extreme bashfulness and shyness. One Ḥadīṣ mentions that whenever he ﷺ sat to talk, he ﷺ often raised his blessed eyes to the sky.² This raising of eyes was in anticipation of Divine revelation otherwise, he ﷺ usually looked towards the earth.³

My life changed by the blessing of celebrating Milād

Islamic sisters! For Muslims, what greater ‘Day of Favour’ is there than the birthday of our Holy Prophet ﷺ? All bestowments have been granted as Ṣadaqaḥ of him. This day is more auspicious than Eid, because Eid was also granted as his Ṣadaqaḥ. This is why he ﷺ explained his reason for fasting on blessed Mondays: ‘فِيهِ وُلِدْتُ’ *I was born on this day.*

(*Ṣaḥīḥ Muslim, pp. 591, Ḥadīṣ 1162*)

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! In many locations of many countries around the world Eid Milād-un-Nabī ﷺ is wonderfully celebrated every year by the global & non-political religious movement for the propagation of the Quran and Sunnaḥ – Dawat-e-Islami. On the eve of 12th Rabi’-un-Nūr, a grand Milād-congregation takes place and on Eid day many processions attended by hundreds of thousands

¹ Al-Mawāḥib-ul-Ladunniyyaḥ with it’s commentary by Zarqānī, vol. 5, pp. 272

² Sunan Abi Dāwūd, vol. 4, pp. 342, Ḥadīṣ 4837

³ Ashi’ah, vol. 4, pp. 526; Madārij-un-Nubūwwaḥ, vol. 1, pp. 6

of devotees of Rasūl march through streets whilst passionately chanting ‘Marḥabā Yā Mustafa ﷺ’ (welcome O Mustafa ﷺ).

*Eid-e-Milād-un-Nabī to Eid kī bhī Eid ḥay
Bil-yaqīn ḥay Eid-e-Eidān Eid-e-Milād-un-Nabī
Eid Milād-un-Nabī is the Eid of all Eids
Certainly, the Eid of Eids is Eid Milād-un-Nabī*

There are great blessings in celebrating the Holy Prophet’s birthday. Listen to a delightful parable of an Islamic sister. She has stated: Like any common girl I enjoyed watching films and dramas, loved listening to songs and used to attend weddings, dolled up without a veil. ‘What will happen to me after dying’ was something I was totally oblivious of! Two years ago, I visited my relatives in Bāb-ul-Madīnah Karachi. The Islamic sisters’ Sunnah-inspiring Ijtimā’ took place very close to their house. An Islamic sister invited me, so I also attended.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! That Ijtimā’ totally altered my mindset. Then I saw Bāb-ul-Madīnah Karachi’s marvellous Rabī’un-Nūr celebrations, which gave me another boost to perform good deeds. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! I started to offer my Ṣalāḥ. Then I started to act upon the Madanī In’āmāt and wear a Shar’ī veil. Whilst regularly doing Dawat-e-Islami’s Madanī work, at present I am serving the Sunnah as a Madanī In’āmāt collector in my locality.

Embracing Islam on seeing Milād celebrations

Islamic sisters! Allah عَزَّوَجَلَّ is the real Provider of guidance. Whenever He عَزَّوَجَلَّ decides to bless someone, He عَزَّوَجَلَّ creates the means for this, as shown in this example. A modern woman was guided towards

this Madanī environment. **سُبْحَنَ اللَّهُ عَزَّوَجَلَّ**! There are many splendid blessings in celebrating Milād. Countless wicked people become pious via Milād. An Islamic brother said that a non-believer was inspired by Milād-illumination of a Masjid and embraced Islam, thinking, ‘How wonderfully Muslims celebrate their Prophet’s birthday, and how strongly they love him.’

The Beloved Prophet ﷺ is pleased with Milād celebrators

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! The Beloved and Blessed Prophet ﷺ loves Milād celebrators. This is a summary of a statement made by my master A’lā Ḥaḍrat, Imām-e-Āhl-e-Sunnat, Maulānā Shāḥ Imām Aḥmad Razā Khān: Some devotees of Rasūl saw the Revered and Renowned Prophet ﷺ in dreams, he ﷺ was pleased with their Milād celebrations and said, **مَنْ فَرِحَ بِنَا فَرِحْنَا بِهِ** ‘Whoever is happy with us we are happy with him.’

(Fatāwā Razawīyyah, vol. 15, pp. 522, 523)

*Khushiyān manāo bhāiyon! Sarkār ā gaye
Sarkār ā gaye, Shāḥ-e-Abrār ā gaye
Eid Milād-un-Nabī say ḥam ko bay-ḥad piyār ḥay
اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ, dau jahān mayn apnā bayṛā pār ḥay*

*O brothers! Rejoice! The Prophet ﷺ has come
The Prophet has come, the king of mankind ﷺ has come
We passionately adore Eid Milād-un-Nabī
اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ, we will prosper in both worlds*

Questions and answers about unreal love

Question: If one person coincidentally falls in love with another despite not wanting to and without doing anything unlawful, then will he/she be a sinner?

Answer: No, because this is out of his/her control.

Question: So then what should such a ‘love-sick’ person do?

Answer: Be patient and earn reward.

Question: Wow! Is it possible to earn reward through unreal love?

Answer: Why not, but one must remember that even when unintentionally falling in love with someone, it is important to abide by Sharī’ah if he desires to earn spiritual reward. For instance, if a man unexpectedly looks at a non-Maḥram woman and despite turning his eyes away, he immediately becomes fond of her; thereafter he does not think of her deliberately nor does he look at her deliberately, nor does he meet her, talk to her on the phone or write a love letter to her or send her a gift.

In other words if he hides that unintentional involuntary unreal love so that not even a single soul knows about it, in fact, even the woman he loves does not know, and then such a ‘true lover’ dies from this love facing agonies, he is a martyr. Here is a glorious Ḥadīṣ of the Noble Prophet ﷺ, ‘Whosoever fell in love with someone and preserved his chastity and hid his love, then died in this state, died as a martyr.’ (*Tārīkh-e-Baghdad*, vol. 13, pp. 185, Ḥadīṣ 7160)

Do you see! There are conditions for a true lover: He must safeguard his chastity and hide his love, then if he dies in this love he is a martyr. In volume 1, page 859 of the 1250-page book *Bahār-e-Sharī’at* published by Dawat-e-Islami’s publication department Maktaba-tul-Madīnah, Ṣadr-ush-Sharī’ah, Badr-ut-Ṭarīqah, ‘Allāmah Maulānā Muftī Muhammad Amjad ‘Alī A’zamī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي mentioned 36 types of martyrdom, of which the 16th is: Someone who dies in love (is also a martyr) provided he preserves his chastity and conceals his love.’

Can two lovers marry each other?

Question: Is it prohibited by Shari'ah for two lovers to marry each other?

Answer: They can marry each other as long as there is no Shar'i prohibition. Remember, seeing each other, writing letters, talking on phone, sending gifts etc. before marriage are all Harām and lead to Hell. Some lovers secretly have a 'court marriage' without informing their parents. This will most certainly hurt their parents' feeling and especially humiliate the girl's parents. If the man is not the 'كُفْو' (Kufw) of the woman, then their marriage without the consent of her father or guardian is invalid. (*Questions and answers about Kufw are given after a few pages.*)

مَعَاذَ اللَّهِ عَزَّوَجَلَّ it is strictly Harām and ignorant to use the incident of Sayyidunā Yūsuf عَلَيْهِ الصَّلَاةُ وَالسَّلَام and Zulaykhā to justify unreal love. Remember in that story the love was only from Zulaykhā, Sayyidunā Yūsuf عَلَيْهِ الصَّلَاةُ وَالسَّلَام was pure from it. Every Prophet (عليه السلام) is Ma'sūm.

The destructions of un-Islamic and unreal love

Question: These days in unreal love Shari'ah is violated, why is this?

Answer: The biggest reason for this issue these days is that most Muslims lack Islamic knowledge and are away from a Sunnah-inspiring Madanī environment. It is for this reason that a flood of sins has emerged everywhere. Watching romantic movies and dramas on TV, VCR, the internet etc., reading dramatised love incidents in newspapers, fake romantic fantasies in magazines, novels and monthly journals, sitting in mixed college and university classes, informal behaviour with non-Mahram relatives and falling in the

sandpit of informal conduct usually leads someone to falling in love with another person.

At first, love is one-sided but the other partner when informed about it also sometimes falls in love, leading to a severe storm of sins. These lovers then engage in shameless talking on phone and even meet each other unveiled, exchange love letters and gifts, and secretly promise to marry each other. If their family members cause any obstruction, they sometimes elope, and the news of their elopement is published in papers, causing disgrace for their families. At times, they get married by court, but sometimes they go beyond all moral bounds even without marriage! Furthermore, if they are unable to elope, then they commit suicide. These types of news are often published in newspapers. For your caution here is an internet report from the Jang newspaper issued on Monday 9th Jumādal Aūlā, 1427 AH (June 5, 2006). Names have been removed and slight amendments have been made:

3 Young sisters collectively committed suicide

In a city of Punjab, Pakistan 3 young sisters collectively committed suicide by swallowing poisonous tablets. The 17-year-old sister was in her first year, the 19-year-old in her third year and the 26-year-old was an M.A. student. One night they had a long argument with their mother about marrying by their own choice and about financial problems. According to inheritors, there were regular disputes amongst the sisters as well. Their mother wanted to marry them according to her choice. That evening they had another aggressive argument about financial issues and their marriages. That night the three sisters locked themselves in a room and swallowed some poisonous tablets. They were taken to hospital but all attempts to keep them alive failed, and they died approximately half an hour

after being shifted to hospital. All three were living with their widowed mother. Their post-mortem took place 8 hours later. All three sisters were buried in the presence of thousands of people amidst the sounds of mourning and crying.

The names mentioned in the newspapers indicated that they were Muslims, so I pray for them, ‘O Allah عَزَّوَجَلَّ forgive us, the three deceased sisters and the entire Ummah of our Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.’

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Suicides of failed lovers

Here are two more incidents reported by a newspaper, daily Nawaiwaqt (Karachi, August 4, 2004):

1. ‘A young man drank poison after failing to marry his lover.’
2. ‘A young man in Dadu (Sindh) committed suicide after failing in love.’ Such deaths are pitiful.

How to avoid unreal love

Question: Please tell the causes of unreal love and how to avoid it!

Answer: The causes of unreal love include nudity, obscenity, co-education, unveiling, films, reading romantic and sinful articles in novels and newspapers etc. Boys and girls who play with each other during childhood can also fall prey to this due to their early childhood friendships. If parents stop their sons at a very early age from playing with girls, in fact even with the daughters of close relatives, in fact even their nieces, and similarly, stop their daughters from playing with boys and make efforts to keep them away from the aforementioned sinful influences as well then they stand a good

chance of saving them from such unreal love. Children should be taught to love Allah ﷻ and His Beloved Prophet ﷺ from a very young age. If anyone truly loves the Beloved Prophet ﷺ, then he will be safe from unreal love, ﷻ.

Maḥabbat ghayr kī dil say nikālo Yā Rasūlallāh

Mujḥay apnā hī dīwānaḥ banā lo Yā Rasūlallāh

Remove the love of everyone else from my heart, O Prophet of Allah

Make me a devotee of yours, O Prophet of Allah

At what age should someone get married?

Question: At what age should someone get married?

Answer: Parents should have the Nikah of their children done as soon as they reach puberty. Here are two sayings of Beloved Mustafa ﷺ regarding this:

1. Whoever has a son should choose a good name for him, teach him good manners and marry him when he reaches puberty. If he is not married at puberty and commits a sin, then his father is responsible for the sin.

(Shu'ab-ul-Īmān lil-Bayḥaqī, vol. 6, pp. 401, Ḥadīṣ 8666)

The famous commentator, Ḥakīm-ul-Ummat, Muftī Aḥmad Yār Khān ﷺ commented on these words in this Ḥadīṣ ‘his father is responsible for the sin’: This is when the son is poor and cannot marry himself. If his father is rich and can marry his son but does not do due to negligence or because he is in search of a rich wife for his son, then the negligent father is to blame for his son’s sin. *(Mirāt, vol. 5, pp. 30)*

2. The Tawrah states: Whoever has a twelve-year old daughter and does not marry her and she commits a sin, then her father is responsible for her sin. (*Shu'ab-ul-Īmān*, vol. 6, pp. 402, Ḥadīṣ 8669)

The honourable Muftī commented on it in *Mirāt-ul-Manājih*, volume 5, page 31 about the words ‘*whoever has a twelve-year old daughter and does not marry her*’: That is, if a man who meets the standard of Kufw is available and he can afford to marry his daughter but does not marry her due to negligence and in search of a rich mān. This Ḥadīṣ tells us that if Allah عَزَّوَجَلَّ grants the ability to a father then he should marry his daughter before the age of twelve. These days, the women of twenty-five or thirty years of age remain unmarried in their homes. They cannot find rich graduates and hence do not get married. May Allah عَزَّوَجَلَّ open the eyes of Muslims. Regarding, ‘*Her father is responsible for her sin*’ he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ commented, ‘That is, the father has also sinned because he was the cause of it.’

(*Mirāt*, vol. 5, pp. 31)

Sadly, these days lengthy delays in marriages are caused by secular customs and traditions which eventually cause boys and girls to fall in unreal love and countless sins. If only we created a Madanī custom of marrying boys and girls as soon as they reach puberty. إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ if this happens our society will be saved from multiple evils.

What if a jinn falls in love with a woman?

Question: What should a woman do if a jinn falls in love with her and offers her money etc.?

Answer: Imām-e-Ahl-e-Sunnat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was asked regarding a woman who was given money etc. by a jinn. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ replied,

‘Whatever the jinn gives the woman is Ḥarām for her to take, because it is a bribe for fornication.’ (*Fatāwā Razawiyyah*, vol. 23, pp. 566)

What if a jinn forces a woman to take a gift?

Question: What if the jinn forces her to accept a gift?

Answer: If he compels her to take it, then she should take it and give it to destitute people. It is Ḥarām for her to use it herself. (*Ibid*, pp. 567)

Verdict about exchange of gifts between lovers

Question: What about gifts exchanged between lovers?

Answer: (This is bribery and) a grave sin, absolutely Ḥarām and leads to Hell. *Baḥr-ur-Rāiq* states: Gifts that are exchanged between two lovers are bribes, it is Wājib to return them, they are not owned by the receivers. (*Al-Baḥr-ur-Rāiq*, vol. 6, pp. 441)

How to return unlawful gifts

Question: If someone has taken such gifts from another person who has passed away then what should he/she do with those gifts? If he/she repents, will it be permissible to keep those gifts?

Answer: A’lā Ḥaḍrat, Imām-e-Aḥl-e-Sunnat, Maulānā Shāḥ Imām Aḥmad Razā Khān عَلَيَّهِ الرَّحْمَةُ explained the verdict about bribe money: Money that is obtained via bribery or singing or couplets-reciting or theft is Farḍ to be returned to the givers. If they are no longer alive, then give it to their inheritors. If the inheritors cannot be found, then give the money in charity (Ṣadaqaḥ) to destitute people. It is absolutely Ḥarām to use this money for sale and purchase or any other thing. Other than this, there is no way of being released of this burden. The same verdict applies to the money obtained by

invalid contracts such as interest. The only difference is that here (interest etc.) it is not Farḍ to return the money to the giver. In fact, he has a choice whether to return it to the giver or to give it in charity. (*Fatāwā Razawiyyah*, vol. 23, pp. 551)

A'lā Ḥaḍrat, Imām-e-Aḥl-e-Sunnat رَحْمَةُ اللهِ تَعَالَى stated in another place, 'If the actual purpose (for paying a singer or dancer) is to increase familiarity (love) and to attract her, then this is bribery and the ruling of unlawfully seized money will also apply to it.'

(*Fatāwā Razawiyyah*, vol. 23, pp. 509)

What about giving gifts to young attractive boys?

Question: What if a man befriends a young attractive boy (Amrad) out of lust and gives him gifts and invitations in order to form a stronger bond with him?

Answer: Such a friendship is forbidden and Ḥarām. In fact, respected Islamic jurists رَحْمَةُ اللهِ تَعَالَى stated: It is also Ḥarām to look lustfully at a young attractive boy (Amrad). (*Tafsīrāt-e-Aḥmadiyyah*, pp. 559)

Giving a gift to and taking a young attractive boy (Amrad) for a meal out of lust is also Ḥarām and leads to Hell.

Can a woman give a gift to a non-Maḥram or not?

Question: Can an Islamic sister have a gift sent to a non-Maḥram relative, such as her brother-in-law, mother's sister's husband, father's sister's husband etc. with a good intention via a Maḥram male or not?

Answer: No. Gifts produce great effects. A sacred Ḥadīṣ states, 'A gift blinds a wise man.' (*Al-Firdaus bimā Ṣaur-ul-Khaṭṭāb*, vol. 4, pp. 335, Ḥadīṣ 6969) Another sacred Ḥadīṣ states: Give the gift, this will increase love. (*As-Sunan-ul-Kubrā lil-Bayḥaqī*, vol. 6, pp. 280, Ḥadīṣ 11946) Anyhow a woman

cannot be allowed to plant seeds of love in the hearts of non-Mahram relatives.

Question: Some lovers audaciously mention Sayyidunā Yūsuf عَلَى نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ and Zulaykhā, how should we reply to them?

Answer: These unwise lovers are making a major mistake. To make up excuses about the evils of Nafs by tactlessly saying something inappropriate about a Prophet عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ under the influence of Satan may be extremely dangerous to one's faith.

Remember! Even the slightest blasphemy of a Prophet is Kufr [unbelief]. Sayyidunā Yūsuf عَلَى نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ is a Prophet of Allah عَزَّوَجَلَّ, and every Prophet عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ is Ma'sūm [i.e. protected from all types of sins and contemptible acts]. A Prophet عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ can never do anything inappropriate. Allah عَزَّوَجَلَّ has said in verse 24 of Sūrah Yūsuf in part 12 of the Holy Quran:

وَلَقَدْ هَمَّتْ بِهِ^ع وَهَمَّ بِهَا لَوْلَا أَنْ رَأَى بُرْهَانَ رَبِّهِ^ط

And indeed the woman desired him; and he too would have desired her if he had not seen the sign of his Lord.

[Kanz-ul-Īmān (Translation of Quran)] (Part 12, Sūrah Yūsuf, verse 24)

Commenting on the foregoing verse, a renowned commentator of the Quran, Ṣadr-ul-Afāḍil ‘Allāmah Maulānā Sayyid Muhammad Na’imuddīn Murādābādī عَلَيْهِ رَحْمَةُ اللَّهِ الْهَامِي has stated: Allah عَزَّوَجَلَّ has made Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ free from ill manners and misdeeds, and has blessed them with good manners. Thus they avoid every evil deed. According to a narration, ‘When Zulaykhā tried to seduce Sayyidunā Yūsuf عَلَى نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ, he عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ saw his father Sayyidunā Ya’qūb عَلَى نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ who had pressed his finger

between his teeth, and was gesturing for Sayyidunā Yūsuf عَلَيْ نَبِيِّتَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ to stay away from her.’ (*Khazāin-ul-‘Irfān*, pp. 380)

The fact is that it was a one-sided love on the part of Zulaykhā only, and Sayyidunā Yūsuf عَلَيْ نَبِيِّتَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ had not indulged in it even to the slightest degree. In verse 30 of Sūrah Yūsuf, part 12, the saying of some Egyptian women has been quoted like this:

وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَنْ نَفْسِهِ
قَدْ شَغَفَهَا حُبًّا ۗ إِنَّا لَنَرَاهَا فِي ضَلَالٍ مُبِينٍ ﴿٣٠﴾

And some women of the city said, ‘The governor’s wife allures the heart of her young boy; indeed his love has taken root in her heart; and we find her clearly lost in love’.

[*Kanz-ul-Īmān (Translation of Quran)*] (Part 12, Sūrah Yūsuf, verse 30)

Ḥujjat-ul-Islam Sayyidunā Imām Abū Ḥāmid Muhammad Bin Muhammad Bin Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي has stated, ‘Zulaykhā had a passion for Sayyidunā Yūsuf عَلَيْ نَبِيِّتَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ but he عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ avoided her despite having power. In the Holy Quran, Allah عَزَّ وَجَلَّ appreciated him a lot for avoiding her.

(*Iḥyā-ul-‘Ulūm*, vol. 3, pp. 129)

Zulaykhā’s story

Question: Please tell us Zulaykhā’s story so that we can avoid misconceptions about Sayyidunā Yūsuf عَلَيْ نَبِيِّتَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ.

Answer: Zulaykhā’s story is actually quite strange. I will try to summarise the very lengthy story mentioned in the commentary of Sūrah Yūsuf by Ḥujjat-ul-Islam Sayyidunā Imām Muhammad Bin

Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي: Zulaykhā was an extremely beautiful princess of a western King called Ṭaymūs. At the age of 9, she fell in love with Sayyidunā Yūsuf عَلَيْهِ السَّلَامُ after seeing him for the first time in a dream. Sayyidunā Yūsuf عَلَيْهِ السَّلَامُ was tremendously handsome. When he عَلَيْهِ السَّلَامُ was brought to the Egyptian market, Allah عَزَّوَجَلَّ raised the veil from his real beauty and people frantically rushed to see him. As a result of this stampede, 25,000 men and women died. (Another) 5000 men and 360 virgin women died due to his unimaginably great beauty. Zulaykhā was an idol-worshipper. She made many attempts to seduce Sayyidunā Yūsuf عَلَيْهِ السَّلَامُ. With the passing of time, she became old, blind and poor.

When Sayyidunā Ya'qūb عَلَيْهِ السَّلَامُ arrived in Egypt, Sayyidunā Yūsuf عَلَيْهِ السَّلَامُ greeted him with his armies. Zulaykhā stood there holding a woman's hand, and told the woman to alert her when Sayyidunā Yūsuf عَلَيْهِ السَّلَامُ arrived. When the woman informed her, Zulaykhā called out to him, but could not attract his blessed attention. Sayyidunā Jibrāil-e-Amīn عَلَيْهِ السَّلَامُ arrived, took hold of his mule's bridle and said, 'Descend and reply to this woman.' He عَلَيْهِ السَّلَامُ disembarked and asked, 'Who are you?' Zulaykhā threw sand on her head and said, 'I am Zulaykhā who has devoted her life to you.' By the command of Allah عَزَّوَجَلَّ, he عَلَيْهِ السَّلَامُ asked her what she wanted. She expressed her desire to marry him. He عَلَيْهِ السَّلَامُ replied, 'How can I marry an unbeliever?' Glory to Allah عَزَّوَجَلَّ in the highest! Sayyidunā Jibrāil-e-Amīn عَلَيْهِ السَّلَامُ touched Zulaykhā, restoring her previous youth and unparalleled beauty. She repented from idolatry and became a believer. Sayyidunā Ya'qūb عَلَيْهِ السَّلَامُ married her to Sayyidunā Yūsuf عَلَيْهِ السَّلَامُ. It is said that after becoming a believer when Sayyidatunā Zulaykhā رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهَا became Sayyidunā Yūsuf's

wife, her lust decreased and she busied herself so much in worship that she became greatly devout and an ascetic lady. According to one report, she رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهَا stayed in his blessed company for 73 years and she رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهَا gave birth to 11 sons.

(Tafsīr Sūrah Yūsuf – translated, pp. 93, 96, 184, 237, 239)

May Allah عَزَّوَجَلَّ have mercy on them and forgive us without accountability for their sake!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Refutation of unwise lovers

This has made it as clear as day that today's unwise lovers who, رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهَا, use Sayyidunā Yūsuf عَلَيْهِ السَّلَامُ and Zulaykhā to justify their sinful and silly love affairs are making a serious mistake. Sūrah Yūsuf only mentions Zulaykhā's love but there is no indication whatsoever that رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهَا Sayyidunā Yūsuf عَلَيْهِ السَّلَامُ was in love with her. Therefore, those who claim that he was in love with her must repent. Allah's Prophets عَلَيْهِمُ السَّلَامُ hold magnificent status and are Ma'şūm [i.e. protected from sins].

Yā Allah عَزَّوَجَلَّ! Grant us Your love and true sincere love of Your Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Yā Allah عَزَّوَجَلَّ! Remove the love of this world from our hearts. Yā Allah عَزَّوَجَلَّ! Free the Muslims trapped in sinful and unlawful love and make them a true devotee of Your Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Maḥabbat ghayr kī dil say nikālo Yā Rasūlallāh

Mujḥay apnā hī dīwānaḥ banā lo Yā Rasūlallāh

Remove the love of others from my heart O Allah's Prophet

Make me only your devotee, O Allah's Prophet

Question: If a girl falls in love with a boy and constantly tries to contact him, then what should he do?

Answer: He should never ever pay any attention to her. If he gives the devil a finger the devil will grab his arm and then it will become tremendously difficult and even impossible to free himself from sins. He should marry a suitable woman without delay; this usually saves people from unreal love.

A Burqa'-wearing female Bedouin

Here is a faith-refreshing parable of a fortunate handsome young man who controlled his eyes. Hujjat-ul-Islam Sayyidunā Imām Muhammad Bin Muhammad Ghazālī عليه رَحْمَةُ اللّٰهِ الْوَالِي says: Sayyidunā Sulaymān Bin Yasār عليه رَحْمَةُ اللّٰهِ الْعَقَّامِ was a very pious, Almighty-fearing and extremely handsome young man. During Hajj-pilgrimage, he عليه رَحْمَةُ اللّٰهِ تَعَالٰى was alone in his tent in Abwā'. His travelling-companion had gone out to arrange some food. Suddenly a Burqa'-wearing female Bedouin entered his tent and removed her face-veil. Her beauty was causing great mischief. She said, 'Give me something.' At first he عليه رَحْمَةُ اللّٰهِ تَعَالٰى thought she was asking for some bread, but then she said, 'I want what a wife wants from her husband.' He عليه رَحْمَةُ اللّٰهِ تَعَالٰى trembled with fear of Allah عَزَّوَجَلَّ and said, 'The devil has sent you to me.' After saying this he عليه رَحْمَةُ اللّٰهِ تَعَالٰى cried loudly with his head on his knees. The veiled female Bedouin rushed out of the tent in fear. When his companion returned and saw that his eyes were swollen and throat was sore due to excessive crying, he asked him what had happened. At first, he عليه رَحْمَةُ اللّٰهِ تَعَالٰى hesitated but on his companion's constant insistence he عليه رَحْمَةُ اللّٰهِ تَعَالٰى told him what had happened. His friend also burst out crying. He عليه رَحْمَةُ اللّٰهِ تَعَالٰى asked, 'Why are you crying?' The friend replied, 'I should cry even more, because if I were you I would perhaps not be patient (and would perhaps commit the sin).'

Both of them رَحِمَهُمَا اللَّهُ تَعَالَى cried until they reached Makka-tul-Mukarramah. After completing Ṭawāf and Sa'ī Sayyidunā Sulaymān Bin Yasār عَلَيْهِ رَحْمَةُ اللَّهِ الْعَقَّار sat in the Ḥaṭīm of the Ka'bah with his shawl wrapped around his knees. He عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى dozed off and had a dream, in which he عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى saw an incredibly handsome personage who was of considerable height and was dressed in beautiful attire. Sayyidunā Sulaymān Bin Yasār عَلَيْهِ رَحْمَةُ اللَّهِ الْعَقَّار asked, 'Who are you?' He answered, 'I am (the Prophet of Allah عَزَّوَجَلَّ) Yūsuf.' He عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى said, 'O Prophet of Allah (عَلَيْهِ الصَّلَاةُ وَالسَّلَام) your story with Zulaykhā is very strange.' He عَلَيْهِ الصَّلَاةُ وَالسَّلَام replied, 'Your incident at Abwā' with that Bedouin woman is even stranger.'

(Iḥyā-ul-'Ulūm, vol. 3, pp. 130 – Summarized)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Do you see! Sayyidunā Sulaymān Bin Yasār عَلَيْهِ رَحْمَةُ اللَّهِ الْعَقَّار rejected a Burqa'-wearing female Bedouin who had herself come to seduce him. He عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى even burst out crying due to fear of Allah عَزَّوَجَلَّ, as a result of which Sayyidunā Yūsuf عَلَيْهِ الصَّلَاةُ وَالسَّلَام visited him in his dream to encourage him. Anyhow, goodness of both worlds lies in avoiding the devil's tempting trap. Even if a man or woman seduces anyone, and tempts him/her to sin a thousand times, no matter what happens, one should save himself from satanic deception and should reap rich rewards.

Question: If two individuals fall in love with each other, and commit sins such as seeing each other etc., but cannot marry, then what should they do?

Answer: This is certainly a situation which requires a lot of patience. They must repent sincerely from whatever sins they have committed in the past and humbly plead to Allah ﷺ for deliverance from this sinful love affair. They must avoid seeing each other, any picture or gift of each other, or anything else that could make them think of the other person. They should immediately get rid of these things. They should not answer phone calls from the other person, or read each other's romantic letters, and totally avoid even thinking of each other as much as possible. They should instantly occupy themselves in religious deeds. Increase the love of Allah ﷺ and His Beloved Prophet ﷺ in their hearts and seek help from the Holy Prophet ﷺ:

*Maḥabbat ghayr kī dil say nikālo Yā Rasūlallāh
Mujḥay apnā hī dīwānāḥ banā lo Yā Rasūlallāh*

*Remove the love of everyone else from my heart O Prophet of Allah
Make me only love you, O Prophet of Allah*

Wazīfah for salvation from a love affair

Question: Please tell us a Wazīfah [spiritual remedy] for relief from a love affair?

Answer: As well as acting upon the Madanī pearls given at the beginning of the previous answer, one can also recite the following Wazīfah:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۞ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ
مِنَ الظَّالِمِينَ ۞ اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ

Recite this thrice with Wuḍū (with Ṣalāt-‘Alan-Nabī once before and after it), then blow on some water and drink it. Do this for 40 days. Women should not recite this in days of impurity. When they become pure, they should carry on from where they left off. Punctuality in Ṣalāh is absolutely vital.

Reason for ‘Abdullāh Bin Mubārak’s repentance

Question: Did Sayyidunā ‘Abdullāh Bin Mubārak رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ experience unreal love as well?

Answer: Yes. However, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ learnt some lesson, repented and attained a high rank. The story of Sayyidunā ‘Abdullāh Bin Mubārak رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ is as follows: He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was an ordinary young man. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ fell in love with a maid and this issue was prolonged. In a very hard winter, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ waited outside her house all night until the morning just to see her. After wasting his entire night he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was ashamed and realised, ‘I have spent the entire night waiting for a maid but achieved nothing; I wish I had spent it in worship.’ This feeling completely transformed him and a Madanī revolution occurred in his heart. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ repented sincerely, gave up loving the maid, developed Divine love and within a short time reached a high rank of sainthood. Allah عَزَّوَجَلَّ granted him a very high rank, as is shown in the following story:

A snake uses a branch to swat flies away

Once his honourable mother رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهَا searched for him and found him sleeping in a garden beneath a rose branch. A snake was next to him with a narcissus branch in its mouth, it was using the branch to swat flies away from his blessed body.

(Taḏkira-tul-Awliyā, vol. 1, pp. 166)

May Allah ﷺ have mercy on him and forgive us without accountability for his sake!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Determination of a fortunate worshipper

Question: Please tell us a faith-refreshing story of someone from the Banī Isrāīl who was tested but remained steadfast, so that we can learn some lesson and courage for patience!

Answer: Any Muslim who does not shrink from tests, who kicks lust away, does not panic even in extremely testing circumstances, embraces the biggest of calamities for the pleasure of Allah ﷺ, and always fights against the devil and his Nafs, will attain great ranks from the court of Allah ﷺ and enter Jannat-ul-Firdaus with great majesty and splendour. Here is an attempt to summarise a story by Sayyidunā Ka'b-ul-Aḥbār رَضِيَ اللَّهُ تَعَالَى عَنْهُ: In the Banī Isrāīl there was a worshipper who reached the rank of a Ṣiddīq (the highest rank of sainthood). He رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ was so revered that the king used to visit him in his house and enquire if he رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ needed anything, but he رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ would demand nothing. As a blessing from Allah ﷺ there was a grapevine [i.e. a grape-producing plant] in his worshipping place which grew a unique type of grapes every day. When he رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ reached his hand towards it water would pour out from it for him to drink.

One evening at Maghrib time, a young woman knocked on his door and said, 'Night has fallen, my house is quite far from here, please allow me to spend the night here.' He رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ pitied her and let her stay in his house. In the later part of the night, all of a sudden, she expressed her desire to 'sleep with him', مَعَاذَ اللَّهِ ﷺ she even undressed herself. He رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ immediately shut his eyes and ordered her to get dressed. She refused and persistently repeated

her demand. He رَحْمَةُ اللَّهِ تَعَالَى panicked and asked his Nafs, ‘O Nafs! What do you want?’ It replied, ‘I swear by Allah عَزَّوَجَلَّ I want to take advantage of this rare opportunity.’ He رَحْمَةُ اللَّهِ تَعَالَى replied, ‘Woe unto you, do you want to waste my life-long worships? Do you seek the torment of the fire? Do you wish to wear the brimstone-garment of Hell? Do you desire the snakes and scorpions of Hell? Remember, a fornicator will be dragged with his face over the ground and be thrown into the cave of Hell.’

However, his Nafs as well as the woman insisted on satisfying their desire. He رَحْمَةُ اللَّهِ تَعَالَى then said to his Nafs, ‘Ok then let’s have a test to see whether or not you can tolerate the little fire of this world.’ Then he رَحْمَةُ اللَّهِ تَعَالَى placed his hand over a burning oil lamp but it did not burn his hand. He رَحْمَةُ اللَّهِ تَعَالَى shouted in wrath, ‘O fire! What has happened to you, why do you not burn?’ Then the fire first burnt his thumb, then it melted his fingers, until it burnt his entire palm. Seeing this painful spectacle, the woman was stunned, she let out a loud scream which vanished in air, then she fell to the ground and her soul departed her body. He رَحْمَةُ اللَّهِ تَعَالَى immediately covered her naked body with a shawl.

Early next morning Satan announced loudly, ‘This worshipper sexually abused so and so last night and then murdered her.’ When the king heard this dreadful news he furiously arrived at the worshipper’s home with his troops. When they discovered the naked corpse of the woman, they dragged the worshipper outside with a chain around his neck. Then the troops demolished each and every brick of his house. The worshipper remained patient; he رَحْمَةُ اللَّهِ تَعَالَى even hid his burnt hand beneath his clothing and did not let anyone see it. It was the custom to cut the body of a fornicator into two pieces with a saw. On the king’s order a saw was positioned above the worshipper’s head and his body was cut into two pieces. After

the worshipper's demise, Allah عَزَّوَجَلَّ brought the woman back to life and she told them everything that had happened from beginning till end. When the cloth was removed from his hand, everyone saw that it was burnt just as the woman said. Then she died again. When the people heard the amazing truth, they respectfully lowered their heads and all grieved and mourned the painful demise of this fortunate worshipper. When his grave was dug, fragrance of musk and ambergris emanated from it. When the two corpses were brought a voice from the sky said, 'إَصْبِرُوا حَتَّى تُصَلِّيَ عَلَيْهِمَا الْمَلَكَةُ' *Wait until the angels have performed their funeral prayer*. After the burial, Allah عَزَّوَجَلَّ made jasmine grow on the fortunate worshipper's grave. On his blessed tomb, people saw tombstone with the following inscription on it:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ From Allah (عَزَّوَجَلَّ) to His servant and friend; I gathered My angels, Jibrāil (عَلَيْهِ السَّلَام) delivered a sermon and I married him (My friend) to fifty thousand brides in Jannat-ul-Firdaus. Such are the favours that I bestow upon those who obey Me and are close to Me. (*Baḥr-ud-Dumū', pp. 169*)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Even the honourable Prophets faced tribulations

Did you see how dangerous the mischief of women is! The cursed devil does not refrain from attacking the beloved bondmen of Allah عَزَّوَجَلَّ via women, but if Allah عَزَّوَجَلَّ helps someone then he cannot be deceived by the wretched devil. This story could make someone wonder, 'Why was such a great saint falsely accused of such a filthy and indecent act and of murdering a Muslim; and why was he رَحِمَهُ اللَّهُ تَعَالَى cruelly sawn into pieces?'

The reply to such devilish whispers is that the Merciful and Glorious Creator عَزَّوَجَلَّ tests His servants and, out of pure munificence and benevolence, He عَزَّوَجَلَّ bestows bounties upon those that are steadfast and grants them elevated ranks. Our history is full of such stories. Sayyidunā Zakariyyā عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ was cut open with a saw. His great son Sayyidunā Yaḥyā عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ was also brutally martyred. Several Holy Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ were martyred by the Banī Isrāīl. The Karbalā tragedy in which mountains of pain and suffering befell Almighty-fearing believers is well known. So if any of us are ever tested we should not be impatient. Salvation in both worlds depends on being content with the Will of Allah عَزَّوَجَلَّ. Also remember that the more difficult the test, the greater the reward. Allah عَزَّوَجَلَّ says in the first two sacred verses of Sūrah Al-‘Ankabūt (part 20):

الَّذِينَ أَحْسَبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿١﴾
وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ

Do people fancy that they will be left just upon their declaring, ‘We believe’, and they will not be tested? We indeed tested those before them.

[Kanz-ul-Īmān (Translation of Quran)] (Part 20, Sūrah Al-‘Ankabūt, verse 1-3)

The famous Quranic commentator, Ḥakīm-ul-Ummat, Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ الْمَلَكَيْنِ said: It is Divine law to test Muslims according to the strength of their faith. Sicknesses, destitution, poverty, tragedy, are all trials from the Lord عَزَّوَجَلَّ which separate the sincere from the hypocrites. Believers remain pleased with the Will of Allah عَزَّوَجَلَّ. Some bondman of Allah was cut open with saws, some were cut into pieces with iron combs, some were thrown into fire, while some were

commanded to slay their own children with their own hands; but they proved to be mountains of perseverance. (*Nūr-ul-‘Irfān*, pp. 632)

*Woh̄ ‘ishq-e-ḥaqīqī kī laẓẓat nah̄īn pā saktā
Jo ranj-o-muṣṭibat say dauchār nah̄īn ḥotā*

*Those who do not experience grief and tragedy
Do not taste the pleasures of true love*

Unreal love has caused havoc

Sadly we live in extremely crucial times, as a result of co-education etc. the concept of shame and modesty is dying out, love affairs are common, and there is chaos everywhere. I sometimes receive letters containing extremely shameless details that would make any bashful man melt with shame. Sometimes, these unwise lovers clearly state the names and addresses etc. of each others, and hence disgrace themselves. Here are some examples of statements by such shameless lovers, but only bashful people will find them disturbing, other people who do not have a single bit of modesty will just read and move on, they will probably not even consider these statements contemptible!

7 Shameless statements by male lovers

(Such statements are common in the letters I receive.)

1. *I have fallen in love with someone, I've not sinned?* (مَعَاذَ اللَّهِ عَزَّوَجَلَّ)
2. *I am madly in love with a certain girl. If I did not get married with her, I would die an unlawful death. (i.e. مَعَاذَ اللَّهِ عَزَّوَجَلَّ I will commit suicide.)*
3. *I've loved a girl since childhood, but two months ago, her parents married her to someone else, pray that she gets divorced, or else I*

won't let that groom live in this world who has snatched my love from me!

4. *Thinking of 'her' makes me restless, I know alcohol is prohibited, but I drink a little to forget my grief.*
5. *If the girl I love gets married to someone else, then that day will be the last day of my life.*
6. *I think of her all the time, I don't enjoy anything else.*
7. *For the sake of (Sayyidunā) Muhammad ﷺ, bring my lover to me.*

12 Shameless statements by female lovers

1. *I have fallen in love with a boy, he is my life, if I do not marry him I will commit suicide.*
2. *If I cannot get married to my 'college friend' then we will get married in 'court', please write to our parents asking them to marry us!*
3. *He is the only thing I think about, I do not even feel like eating or drinking, that's why I have become bad-tempered, I even disrespect my parents.*
4. *I love a boy. He is my life but he does not know that I love him, I cannot even tell him, please tell me something I can do, so that he realises I love him and becomes mine!*
5. *We both love each other very strongly, we talk on the phone, sometimes I trick my family by telling them that I'm going to see a friend but it's actually him that I visit, I want him to be mine but my family does not agree.*

6. *I love a person very much, he promised that he would marry me but now he has changed his mind, please do something, please talk to him!*
7. *I love him so much that if I don't see him any day (i.e. مَعَاذَ اللَّهِ عَزَّوَجَلَّ if I don't sin with my eyes) my heart does not feel peace, I wish I could be with him.*
8. *I have no more patience, I cannot live without him, if I do not get married with him I will kill myself. (مَعَاذَ اللَّهِ عَزَّوَجَلَّ)*
9. *I love him a lot, please give me a Ta'wīz that will make him love me too! (مَعَاذَ اللَّهِ عَزَّوَجَلَّ)*
10. *I want my beloved at any cost.*
11. *He's the only thing in my heart and mind, I can't even think of anyone else.*
12. *We have been seeing each other for four years, he claimed to love me, but now he has drifted away from me, he has destroyed my happiness.*

Questions and answers about love-marriages conducted in court

Question: Some young lovers get married in court despite resistance from their families, is this appropriate?

Answer: This is definitely not appropriate. In fact, if the man does not meet the standard of Kufw of the woman and she married without her guardian's (Wali) consent, then this marriage is invalid. Supposing he meets the standards of her Kufw and their marriage is valid, even then marrying in court is a cause of severe pain for their

parents, both families are disgraced and this may lead to obstructions in the marriages of the other brothers and sisters. This also usually opens the door to sins such as backbiting, accusations, publicity of faults, suspicions, and hurting feelings etc. therefore, such a step should be totally avoided.

Question: What is a guardian (Walī)?

Answer: The literal meaning of the word ‘Walī’ is ‘friend’ or ‘helper’. In common usage a Walī is ‘a close friend of Allah’. However, in jurisprudential terms, a Walī means something completely different. In Islamic jurisprudence, a Walī is a sane and adult person who has a certain ‘authority’ over another person’s life or assets. *Bahār-e-Sharī‘at* states: A Walī is someone who is authorised to make decisions on behalf of someone else, whether the other person agrees or not. (*Bahār-e-Sharī‘at*, part 7, pp. 42)

Question: Who are Walīs amongst relatives? That is, who are Walīs in the matter of marriage?

Answer: Due to relationship, Wilāyat [i.e. guardianship] is for ‘عَصَبَهُ بِنَفْسِهِ’ [‘Aṣabaḥ bi-Nafsiḥi] (i.e. those relatives whose relationship is formed without involvement of the relation of a woman, e.g. one’s father’s brother, whereas one’s mother’s brother is related to him through his mother). Their order (of preference) is the same as the order in inheritance, i.e. the closest of these relatives is called the Walī-e-Aqrab (closest Walī). An ‘Ab’ad’ (distant Walī) cannot exercise his authority in the presence of an Aqrab (closer Walī). There can only be one Walī at one time in view of close relationship.

However, if there is more than one Walī in the same category then there can be several Walīs. If a woman does not have such a sane son, grandson or great-grandson who has reached puberty, then her

Walī is her father. If she does not have a father then her grandfather is her Walī. If she has a son, then he is the most preferred Wali. If she does not have a son then her grandson and then great-grandson will be her Walī and so on. After that, her father, then grandfather, and then great-grandfather will be her Walī. In his presence, no one else can be her Walī, even if he is her great-great-grandfather and so on.

Question: Who is the Walī if any of these five relatives are not present? Can the mother be a Walī too?

Answer: After these five relatives, the Walī is the brother, then the father's brother and then those children of the father's brother who are 'Aṣabāḥ relatives will become Walī with their details. For further details, please see *Baḥār-e-Sharī'at*, part 7, page 43 published by Maktaba-tul-Madīnāḥ. If there are no relatives in the list of 'Aṣabāḥ bi-Nafsiḥī then the mother is the Walī. If there is no mother, then the paternal-grandmother and then the maternal-grandmother etc. is the Walī. There is a long list of relatives which can be seen in *Baḥār-e-Sharī'at*, part 7, page 42 to 52.

What is Kufw?

Question: What is 'كُفْو' (Kufw)?

Answer: In common language, anyone of the same race is referred to as 'كُفْو' (Kufw) but, in Sharī'aḥ, a Kufw is a man who is not so much inferior to a woman in lineage, religion, occupation, behaviour, or anything else that if he married her it would publicly disgrace and embarrass the woman's Walīs (her father, grandfather etc.).

(*Fatāwā Malik-ul-'Ulamā*, pp. 206)

Şadr-ush-Sharī'aḥ, Badr-uṭ-Ṭarīqah, 'Allāmah Maulānā Muftī Muhammad Amjad 'Alī A'zamī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي wrote in *Bahār-e-Sharī'at*: Six things are considered in Kufw: (1) Lineage (family background). (2) Islam. (3) Occupation. (4) Freedom. (5) Piety. (6) Wealth. (*Bahār-e-Sharī'at*, part 7, pp. 53)



DETAILS OF ALL CONDITIONS OF KUFW

(1) Lineage

Question: What is the meaning of Kufw in lineage?

Answer: Kufw in lineage means that the man's lineage should be either higher or equal to the woman's lineage in terms of social norm. If it is slightly inferior, then it must not be so inferior that it causes disgrace for the woman's Awliyā (father, grandfather etc.). There is some detail regarding the superiority, inferiority or equality of lineage:

1. All Quraysh families are equal to each other. Even a 'non-Ĥāshimī Qurayshī' is a Kufw for a Ĥāshimī. *Fatāwā Razawīyyah* states: A Sayyidah can marry in any Quraysh tribe, whether 'Alawī, 'Abbāsī, Ja'farī, Şiddīqī, Fārūqī, 'Uşmānī or Umawī.

(*Fatāwā Razawīyyah*, vol. 11, pp. 716)

2. A 'non-Qurayshī' is not a Kufw for any Qurayshī.
3. Excluding the Quraysh, all other Arab tribes are Kufw for each other, Anşār and Muḥājirīn are equal here.
4. A non-Arab is not a Kufw for an Arab, except for a religious scholar because a scholar's nobility is greater than that of lineage.

(*Bahār-e-Sharī'at*, part 7, pp. 53)

5. In non-Arabs, lineage is not an equality factor. However, other things are. The distinguishing factor (superiority or inferiority) in non-Arabs is usually occupation.

(*Fatāwā Amjadiyyah*, vol. 2 pp. 132)

Therefore, if a community is considered inferior because of its occupation, then this will also become a means of the man not being a Kufw for the woman. (*Fatāwā Fayḍ-ur-Rasūl*, vol. 1, pp. 705)

Non-Arab man and Arab woman

Question: Is a non-Arab man Kufw to an Arab woman?

Answer: Other than a non-Arab scholar no non-Arab man is Kufw for an Arab woman. Şadr-ush-Sharī'ah, Badr-ut-Ṭarīqah, 'Allamah Maulānā Muftī Amjad 'Alī A'zamī عليه رحمة الله القوي wrote on page 53, part 7 of Maktaba-tul-Madīnah's version of *Bahār-e-Sharī'at*: All families of Quraysh are Kufw for each other. Even a 'Qurayshī non-Ĥāshimī' is Kufw for a Ĥāshimī. No non-Qurayshī is Kufw for a Qurayshī. Excluding the Quraysh all other Arab families are Kufw for each other including Anṣār and Muḥājirīn. A non-Arab is not Kufw for an Arab, except for a scholar because his 'nobility' is greater than that of lineage.

(*Fatāwā Qāḍī Khān*, vol. 1, pp. 163; 'Ālamgīrī, vol. 1, pp. 290-291)

One great excellence of a scholar

My master A'lā Ḥaḍrat, Imām-e-Aḥl-e-Sunnat, Maulānā Shāh Imām Aḥmad Razā Khān عليه رحمة الرحمن stated in *Fatāwā Razawiyyah* volume 11, page 713: *Fatāwā Khayriyyah* states that Sayyidunā Ibn 'Abbās رضي الله تعالى عنه said, 'Scholars have seven hundred (700) higher ranks than common believers and there is a journey of five hundred (500)

years between two ranks.’ There is a consensus and all Fiqh books agree that a scholar is superior to a Qurayshī. Allah عَزَّوَجَلَّ did not differentiate between a Qurayshī and non-Qurayshī in His book:

هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ^ط

Are the knowledgeable and the ignorant equal?

[Kanz-ul-Īmān (Translation of Quran)] (Part 23, Sūrah Az-Zumar, verse 9)

(Fatāwā Khayriyyah, vol. 2, pp. 234)

A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said: I say; we will restrict the definition of a scholar to a ‘practising Islamic scholar’ because he is a true scholar. Heretic scholars [i.e. those who have corrupt beliefs] are worse than ignorant people. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ also said in volume 11, page 714: It is also essential that the scholar must not commonly be perceived as being extremely inferior, e.g. he must not be a weaver, barber, cobbler, leather dyer, and the like. Whether or not a scholar can meet the standard of Kufw depends upon the fact that he is not known as inferior in the locality. Credible scholars have clarified this.

Muḥaqqiq-‘Alal-Itlāq said in *Fath-ul-Qadīr*: Common people considering someone to be inferior, is a determining factor; therefore the verdict will be based on it. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ also stated on page 715: The inferiority of a weaver, barber and cobbler will not vanish due to knowledge. However, if these people left these professions a long time ago and are respected in society and are revered and honoured in the hearts and minds of common people and marrying them to the daughters of dignitaries is not embarrassing, then the verdict will be different.

Court-marriage between a Memon and a Sayyidaḥ

Question: If a Sayyidaḥ, without her father's consent, secretly and happily marries a Memon in court, is this marriage valid?

Answer: This marriage is invalid because the Sayyid family is superior to a Memon family, and a Memon man does not meet the standard of Kufw of a Sayyidaḥ. If a woman marries without her guardian's consent, then it is necessary for the man to meet the standard of her Kufw, which is missing in this case.

Question: If, after the marriage, the family agrees and the Sayyidaḥ's father gives his approval, then is there anything wrong with this?

Answer: Yes, this is wrong. The consent of Sayyidaḥ and that of her father were both prerequisites before the marriage ceremony; post-marriage consent is meaningless. They both will have to re-marry fulfilling the requirements of Sharī'aḥ. My master A'lā Ḥaḍrat Maulānā Shāḥ Imām Aḥmad Razā Khān عَلَيَّهِ رَحْمَةُ الرَّحْمٰن said: In Islamic law, a non-Kufw is a man who is so inferior in lineage, religion, occupation, or behaviour that marrying him will cause embarrassment to the bride's guardians. If a woman who has reached puberty marries such a man herself, the marriage will not be valid at all no matter the guardian has not forbidden it nor is it against his wish. This marriage will be valid only if the guardian is already aware of the status of the non-Kufw man before the marriage in terms of the abovementioned scenario and then he grants explicit and deliberate permission to the girl who has reached puberty to marry him. If even any of these conditions is unfulfilled, then the marriage of the girl who has reached puberty is invalid and her guardian has the right to cancel this marriage. In fact, there is no need to cancel it because it was already invalid.

(Fatāwā Razawiyyah, vol. 11, pp. 280)

A Sayyid's court-marriage with a Memon woman

Question: What if a Sayyid male who has reached puberty marries such a female Memon servant of his home who has reached puberty, without his father's permission?

Answer: This marriage will be valid as long as there is no other Shar'ī prohibition. Page 53, part 7 of Maktaba-tul-Madīnah's version of *Bahār-e-Sharī'at* states: Only a man is required to meet the standard of Kufw. If a woman is inferior to a man, it does no harm. However, if a Walī, other than the father or grandfather, marries a non-pubescent boy to a non-Kufw girl, then this marriage is invalid. If a male who has reached puberty wants to marry himself, then he can marry a non-Kufw woman because the woman is not required to meet the standard of Kufw in this case. As for a non-pubescent child, Kufw is required from both sides. (*Bahār-e-Sharī'at*, part 7, pp. 53)

This ruling about the validity of marriage is correct. However, such 'court-marriages' cause family feuds and major humiliation to families. Therefore, these factors should also be considered and a marriage should only take place with the consent of parents.

Question: If a Pathan woman marries a Rajput Muslim man without her guardian's consent, then is this marriage valid?

Answer: The Rajput family is a respectable community. Therefore, if all other conditions of Kufw and Nikah are fulfilled then this marriage is valid. *Fatāwā Razawīyyah* states: In India four families are considered respectable, in second place is Chātrī i.e. Ṭhākūr. In India most people of authority are from this family, hence they are called 'Rajput'. So they are clearly one of India's respectable families.'

(*Fatāwā Razawīyyah*, vol. 11, pp. 719)

However, if without her guardian's permission, a woman marries a man from a family that is normally perceived to be inferior due to its occupation, then this marriage is invalid. Here is a similar question and answer from *Fatāwā Fayḍ-ur-Rasūl*:

Question: 'Ĥindaĥ' is a Pathan, can a 'Ġhānchī' man i.e. Muslim Taylī, be Kufw for her or not?

Answer: Kufw depends on 'Urf [i.e. norms]. If, in their community, a Pathan woman marrying a Ġhānchī i.e. Muslim Taylī man brings disgrace to her parents, then there is no need for them to cancel this marriage because, according to the issued Fatwā, this marriage did not even take place at all. (*Fatāwā Fayḍ-ur-Rasūl*, vol. 1, pp. 705)

A non-Sayyid marrying a Sayyidaĥ

Question: What if a non-Sayyid Pathan marries a Sayyidaĥ who is sane and has reached puberty with her parents' consent?

Answer: If the respected Sayyidaĥ and her respected father are aware that he is a Pathan and both she and her father approve of this marriage, then there is no doubt in the validity of this marriage. Here is a related 'question and answer' from *Fatāwā Razawīyyah* volume 11, page 704:

Question: Can a Pathan marry a Sayyidaĥ? **يَسْتَوِيَانِ تَوَجَّرُوا** (Please answer and be rewarded).

Answer: From the question it is clear that she is above the age of puberty and her father is alive and both are aware that he is a Pathan and both consent to this marriage. In this case there is no doubt in the permissibility of this marriage. This is clarified in books such as *Rad-dul-Muĥtār* etc. **وَاللّٰهُ تَعَالٰى اَعْلَمَ** (Allah Almighty knows best.)

2. Kufw in Islam

Question: Islam is also a factor in Kufw, please explain what this means.

Answer: Whilst explaining Kufw in Islam, Şadr-ush-Sharī'ah, Badr-ut-Ṭarīqah, 'Allāmah Maulānā Muftī Muhammad Amjad 'Alī A'zamī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي wrote in *Bahār-e-Sharī'at*: One who has embraced Islam, i.e. their father and grandfather were not Muslims, cannot be Kufw for the one whose father is Muslim. One whose father is Muslim but grandfather is not Muslim, cannot be Kufw for the one whose father and grandfather are both Muslim. If anyone's two generations i.e. father and grandfather are Muslim, then he/she is Kufw for the one with more than two Muslim generations. However, the Islam of fathers and grandfathers is considered only in 'non-Arabs'. As for Arabs, whether one has embraced Islam or his father and grandfather were also Muslims, all are equal.

(Bahār-e-Sharī'at, part 7, pp. 54)

Muslim woman marrying a new-Muslim man

Question: If a non-Muslim man and Muslim woman are in love with each other and then the man accepts Islam and they both marry in court, is this marriage valid?

Answer: Reverting to Islam is wonderful! However, Kufw is essential for marriage here. Therefore, in this case if she marries a new Muslim without her guardian's permission then their marriage is invalid. This verdict applies if the woman is not a new-Muslim and she is from a Muslim family.

3. Kufw in occupation

Question: What is meant by Kufw in occupation?

Answer: Kufw in occupation means that the man must not have such an occupation that is conceived as being socially inferior and could make the woman's guardians feel disgraced. Şadr-ush-Sharī'ah, Badr-uṭ-Ṭarīqah, 'Allāmah Maulānā Muftī Muhammad Amjad 'Alī A'zamī عَلَيهِ رَحْمَةُ اللّٰهِ الْقَوِي wrote on page 55, part 7 of Maktaba-tul-Madīnah's version of *Bahār-e-Sharī'at*: Men whose occupations are considered embarrassing are not Kufw for women whose family occupations are respectable. For example, shoe-makers (cobblers), tanners, horse-keepers, and shepherds are not Kufw for cloth-merchants, perfume-sellers, or businessmen. If he does not make shoes himself, in fact, he owns a factory and employs other people to do this work for him, or if he is a shop-owner who buys and sells ready-made shoes, then he is Kufw for a businessman etc. The same applies to other occupations too.

Kufw with a businessman's daughter

Question: Is a barber or shoe-maker (cobbler) Kufw for a businessman's daughter?

Answer: No, he is not.

Kufw between barbers and cobblers

Question: Is a barber's daughter Kufw for a cobbler's son?

Answer: Socially inferior professionals are Kufw for each other, therefore, a barber's daughter is Kufw for a cobbler's son.

(*Rad-dul-Muhtār*, vol. 4, pp. 203)

Question: A businessman's daughter marries a pot-maker's son without her guardian's permission, but the pot-maker then leaves his family-profession of pot-making and becomes a businessman, is this marriage valid?

Answer: If a family of pot-makers left this occupation long ago and now do business or any other respectable profession and now they are reputable in the eyes of society then this marriage is valid, otherwise invalid. My master A'lā Ḥaḍrat, Maulānā Shāh Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن said: The inferiority of a weaver, laundry worker, barber, or cobbler does not come to an end due to knowledge. However, if these people left these professions long ago and are now treated respectfully by society and considered dignified by common people and marrying them is no longer embarrassing for the daughters of dignitaries, then it is a different matter.

(Fatāwā Razawīyah, vol. 11, pp. 715)

4. Kufw in piety

Question: What is meant by Kufw in piety?

Answer: Piety means equality in Taqwā, good qualities, and correct beliefs.

Question: If a sinful father's pious daughter marries a sinful man without her guardian's permission, is their marriage valid or not?

Answer: This marriage is valid. *(Durr-e-Mukhtār, vol. 4, pp. 202)*

Sinner and pious man's daughter

Question: A young man is known for drinking alcohol, is this alcoholic Kufw for a pious man's daughter?

Answer: No, he is not Kufw. Ṣadr-ush-Sharī'ah, Badr-ut-Ṭarīqah, 'Allāmah Maulānā Muftī Muhammad Amjad 'Alī A'ẓamī عَلَيْهِ رَحْمَةُ اللَّهِ الْعَظِيمِ stated on page 54, part 7 of Maktaba-tul-Madīnah's version of *Bahār-e-Sharī'at*: A Fāsiq is not Kufw for a pious man's daughter, even if she herself is not pious. *(Durr-e-Mukhtār, vol. 4, pp. 201 etc.)*

Obviously a corrupt belief is much worse than a sin. Therefore, a heretic whose corrupt creed has not reached the extent of unbelief (Kufr) cannot be Kufw for a Sunnī woman. If a heretic's corrupt creed has reached unbelief (i.e. he is a Murtad) then marriage with him is invalid because he is not even a Muslim, let alone be Kufw.

(Bahār-e-Sharī'at, part 7, pp. 54)

5. Kufw in wealth

Question: What does Kufw in wealth mean?

Answer: Kufw in wealth means that the man should be capable of paying Maḥr-e-Mu'ajjal and providing food, clothing etc. If he does not work, he must have one month's expenses, otherwise his daily earnings must be enough to provide for the woman's daily needs. He is not required to be as wealthy as her.

(Bahār-e-Sharī'at, part 7, pp. 54)

Miscellaneous issues about Kufw

Question: Is Kufw important in a marriage between a non-pubescent boy and girl?

Answer: Non-pubescent boys and girls are not capable of making a marriage proposal nor can they give consent. Instead, their guardian (Walī) will perform these tasks on behalf of them. A non-pubescent cannot marry without a guardian. However, even in this issue in some cases it is a precondition for Nikah that the boy meet the standard of Kufw. For example, if a non-pubescent girl is married to a boy by a distant guardian (Walī Ab'ad) in the absence of her father or grandfather, then in this case it is necessary for the boy to be Kufw for her. Similarly, a non-pubescent girl's father can only marry her to a non-Kufw boy once. After this one marriage, the father cannot marry any of his other daughters to a non- Kufw boy.

Regarding a non-pubescent girl's marriage, my master A'lā Ḥaḍrat, Imām-e-Aḥl-e-Sunnat, Maulānā Shāḥ Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن wrote on page 717, volume 11 of *Fatāwā Razawiyyah*: If she has not reached puberty and she is married to the boy – who is inferior to her – by a guardian other than her father or grandfather, even if it is her real brother, paternal uncle or mother, then this marriage is invalid and rejected. Even a father and grandfather can only marry a non-pubescent girl once (to an inferior boy), if they marry any other daughter to an inferior boy then that (second) marriage will be invalid.

Question: A woman married a man without her guardian's permission. At the time of marriage he was Kufw for her but later became indecent and began to publicly drink alcohol, does this affect their marriage?

Answer: Kufw is required only at the time of marriage. In this case, the groom was Kufw for the bride at the time of marriage. Therefore, the marriage is valid, the husband's later change of character does not affect their marriage. *Fatāwā Razawiyyah* states: Kufw is required at the beginning of the marriage. If Kufw exists at that time but vanishes later on, this causes no effect.

(Fatāwā Razawiyyah, vol. 11, pp. 704)

Question: Zayd convinced Bakr that he was Bakr's Kufw, Bakr believed him and, based on this, married his non-pubescent daughter Ḥindaḥ to Zayd. A few days after the marriage, Bakr realised that Zayd is not Kufw to him. Is this marriage valid or not?

Answer: If a girl's guardians marry her with the condition that the groom is Kufw, but later it was discovered that he was not Kufw, then according to the issued Fatwā, this marriage is invalid.

(Fatāwā Razawiyyah, vol. 11, pp. 725-728)

Question: Without her guardian's permission, if a girl who has reached puberty marries someone who deceived her into believing that he was Kufw for her, for example she is a Sayyidaḥ and he tricked her into believing that he is a Sayyid but after the marriage she discovered that he was not; in fact, he is a Shaykh, then is this marriage valid?

Answer: If this is really what happened, i.e. a girl who has reached puberty married, without her guardian's permission, someone who told a lie and deceived her into believing that he was Kufw for her but after the marriage, it was proved that he was not Kufw, then this marriage is invalid. (*Fatāwā Razawīyyah, vol. 11, pp. 701-703*)

Declaring someone else to be one's father

Remember! Declaring someone else to be one's father other than one's real father, or linking one's lineage to a family other than one's own is Ḥarām, deprives him of Heaven and leads to Hell. Aḥādīṣ mention severe warnings against this. The Beloved Prophet ﷺ warned, 'If someone claims anyone to be his father whereas he knows that he is not his father, then Heaven is Ḥarām for him.'

(*Ṣaḥīḥ Bukhārī, vol. 4, pp. 326, Ḥadīṣ 6766*)

Writing the name of someone else in place of real father in wedding card

Dear Islamic brothers! There is a lesson here for people who claim to be the real father of their adopted children in order to avoid disappointing them. Sometimes, children live their entire lives believing their foster-fathers to be their real fathers. Hence they do not do Īṣāl-e-Šawāb or pray for their real fathers.

Remember! Even on necessary legal documents, ID cards, passports, wedding cards etc. writing one's foster-father's name instead of the

real fathers is Ḥarām and leads to Hell. Divorcees and widows should not ruin their afterlife by keeping their children in the dark about their real fathers. It is not wrong for a child to call him (step-father) dad as long as everyone knows that he is not his ‘biological father’. However, if he shows this ‘dad’ to be his real father then he is a sinner and deserves Hell.

Shaykh-ul-Ḥadīṣ, Maulānā ‘Abdul Mustafa A’ẓamī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي said: These days many people call themselves Ṣiddīqī, Fārūqī, ‘Uṣmānī, Sayyid! They should consider what huge sandpit of sins they are stuck in. May our Merciful Lord عَزَّوَجَلَّ make these people tread the straight path and make them repent from this Ḥarām deed leading to Hell. (Āmīn) (*Jahannam kay Khaṭrāt*, pp. 182)

Question: مَعَاذَ اللَّهِ عَزَّوَجَلَّ, marrying a daughter to a religiously devout man or boy is considered inferior in our society, and people assume that the only reason she is married to a religious person is because no one else wanted to marry her. What do you say about this common perception and does this degradation affect the standard of Kufw?

Answer: Any opinion that contradicts the Quran and Ḥadīṣ is totally unacceptable and unworthy of consideration. Islam encourages its followers to prefer religion and piety over all other qualities. The Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: A woman is married due to four reasons (1) wealth (2) family lineage (3) beauty (4) religion, and you give preference to a religious woman.

(*Ṣaḥīḥ Bukhārī*, vol. 3, pp. 429, Ḥadīṣ 5090)

As well as mentioning the selection of a wife, this Ḥadīṣ states the preference of Islam and the priority and happiness of Allah’s Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, i.e. religious devotion holds highest priority. Even when selecting a husband, if all other conditions of

Kufw are fulfilled then preference should be given to a religiously devout man and we must totally ignore the attitude mentioned in this question. People who marry into sinful families might admire their choice from a material perspective but this choice is extremely harmful for the afterlife. A companion رضي الله تعالى عنه stated, 'If someone married his daughter to an alcoholic, it is as though he threw her into fornication.' The reason for this is that when an alcoholic is intoxicated, he divorces his wife many times and his wife becomes *Harām* for him but he does not even notice it. (*Tanbīh-ul-Ghāfilīn*, pp. 81)

Question: Islam teaches that any white man is not better than any black man and vice versa, so then why is family lineage an important issue in the matter of Kufw?

Answer: When Islam says that no white man is better than any black man and vice versa, it means that the honour, lives and wealth of all Muslims must be protected without any discrimination and no one must be belittled in terms of respect and honour. Similarly all people are equal in following Allah's and His Beloved Prophet's commandments and no white man is better than any black man and vice versa in this matter. If a poor man commits a crime, he will get punished and if a rich man commits a crime he will also get punished; he cannot go unpunished. The Islamic philosophy referred to in this question is absolutely true and its true meaning has been elaborated. As for the question of considering lineage, occupation etc. in determining Kufw, it is Islam that has commanded this. The Revered and Renowned Prophet صلى الله تعالى عليه وآله وسلم said, 'Do not marry your daughters except with Kufw.'

(*As-Sunan-ul-Kubrā lil-Bayhaqī*, vol. 7, pp. 215, *Ḥadīṣ 13760*)

Sunan-ut-Tirmizī states that Amīr-ul-Mu'minīn Maulā-e-Kāināt, lion of Allah كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمَ reported that the Greatest and Holiest

Prophet ﷺ said, 'O 'Alī (عليه السلام) do not delay three things (1) Ṣalāḥ, when its time arrives. (2) A funeral when the corpse is present. (3) Marrying the woman who has no husband; provided Kufw is available.' (*Sunan-ut-Tirmiḏī, vol. 2, pp. 339, Ḥadīṣ 1077*)

Secondly, marriage is a life-long bond and therefore, mental and behavioural compatibility is vital. In order for a couple to live a successful married life, cohesion and mutual understanding are important not only among the couple but also among their families. Kufw is a factor that assists in achieving these objectives. These are the reasons for considering it.

Thirdly, Kufw is viewed as vital on account of the rights of guardians. That is, the father and the grandfather who are guardians have to face embarrassment and disgrace in case of ignoring Kufw. This is not hidden from anyone. Therefore, in order to protect guardians from humiliation and disgrace, they were commanded to ensure Kufw. If a woman marries a non-Kufw man without their permission, then her marriage will be declared invalid due to ignoring the right of her guardians.

Husbands and wives doubting each other

Question: What about husbands and wives who accuse each other of unfaithfulness based on suspicion?

Answer: This is a grave sin, Ḥarām and leads to Hell. This is a common problem these days. Some people hold doubts in their minds, which lead to suspicions and accusations and result in them destroying their own peaceful homes with their own hands. On the basis of suspicion sometimes husbands call their wives adulteresses and sometimes wives suspect their husbands of having affairs. Both accuse each other of infidelity and have feuds and then leave such a

stain of disgrace on the honours of their families that even the water of all seven oceans cannot wash this stain of humiliation.

Such people should fear Allah عَزَّوَجَلَّ. Sayyidunā Ḥuḏayfah رَضِيَ اللَّهُ تَعَالَى عَنْهُ reports the following warning by the Prophet of Raḥmah, the Intercessor of Ummah, the Owner of Jannah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, 'إِنَّ قَذْفَ الْمُحْصَنَةِ يَهْدِمُ عَمَلَ مِائَةِ سَنَةٍ' *Accusing a chaste woman of adultery destroys good deeds of a hundred years.*

(Al-Mu'jam-ul-Kabīr, vol. 3, pp. 168, Ḥadīṣ 3023)

There is a warning in this sacred Ḥadīṣ for husbands that accuse their chaste wives of fornication merely on the basis of suspicion. Furthermore, those women should learn lesson who say indecent things about their husbands and even accuse them of adultery and go around telling people, 'He hardly spends time at home, he spends all his time with his lover, he gives all his money to her, and sleeps with her', etc.

Ker lay taubah̃ Rab kī raḥmat ḥay baṛī

Qabr mayn warnah̃ sazā hogī kaṛī

Repent, the Lord's mercy is immense

Otherwise the torment of the grave will be immense

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Calling someone a 'whore'

Question: These days when women lose their tempers they call each other 'whores', what do you say about this?

Answer: It will severely hurt the feelings of the other. It is a very indecent and swear word and will lead to Hell.

The earthly punishment for swearing

Those who have a habit of swearing frequently should not assume that they will not be punished for this. (It is not possible to mention every single swear word that people say these days but here are two examples). Calling someone a ‘Walad-uz-Zinā’ or ‘bastard’ or calling a chaste woman an ‘adulteress’ (this is common amongst women these days when they lose their tempers) are all examples of slandering and are Ḥarām and grave sins. Here it is not a valid excuse to say, *‘I just said it without thinking, I didn’t mean it’*.

Remember! There is punishment in the afterlife for this, but even in this earthly life in some cases there are severe penalties. For example if a man or woman calls another chaste man or woman an adulterer or adulteress and the case is presented to an Islamic ‘Adālat [i.e. court] and the accuser cannot present four eye-witnesses then the accuser will be given 80 lashes and will never ever be a reliable witness in any matter. (These rules apply if the accused is a man or woman, Muslim, free, sane, has reached puberty, and is chaste.)

Accusing someone of adultery is called ‘Qaḏāf’, the accuser is a ‘Qāḏif’ and the penalty issued by an Islamic court is called ‘Ḥadd-e-Qaḏāf’. Anyhow there are only two things that can save an accuser (male or female) from this penalty: (1) If the accused admits his or her crime or (2) the accuser presents such four witnesses in front of the Islamic ruler who saw, with their own eyes, the man and woman fornicating. It is not easy to see this and even more difficult to prove it. So the safer way out is that even if a person does become aware of someone committing fornication they should not tell anyone. This way, the filth remains where it is, because if anyone mentions it and cannot provide four eye-witnesses then the accuser should be prepared to suffer 80 lashes if the accused files a case against him.

Bahār-e-Sharīʿat states, ‘If someone calls a chaste woman a ‘whore’, then this is Qazaf and the accuser deserves ‘Sharīʿah-declared punishment’ because this word is used only for women who use fornication as an occupation.’ (*Bahār-e-Sharīʿat*, part 9, pp. 116)

Don’t accuse anyone on the basis of suspicion!

Just look at the high regard that our sacred religion grants to the honour and dignity of Muslim men and women and the strong measures that it takes to preserve their dignity. People who publicise the faults of Muslims based on doubt or hearsay are evil and should not think that just because these days there is no one to reprimand them, nothing will happen to them in the afterlife either. Listen to two Ahādīṣ and tremble with fear of Allah عَزَّوَجَلَّ:

80 Iron whips

1. Sayyidunā ‘Ikramah رَضِيَ اللهُ تَعَالَى عَنْهُ said: Once a woman called her slave-girl an adulteress. Sayyidunā ‘Abdullāh Bin ‘Umar رَضِيَ اللهُ تَعَالَى عَنْهُمَا asked her, ‘Did you see her commit fornication?’ She replied, ‘No.’ He رَضِيَ اللهُ تَعَالَى عَنْهُ replied:

وَالَّذِي نَفْسِي بِيَدِهِ لَتُجْلَدَنَّ لَهَا يَوْمَ الْقِيَامَةِ ثَمَانِينَ

I swear by the One under Whose omnipotence my life is! On Judgement Day, you will be given 80 lashes because of saying this.

(*Al-Muṣannaf ‘Abdur Razzāq*, vol. 9, pp. 320, Ḥadīṣ 18293)

2. Sayyidunā Ibn-ul-Musayyab رَضِيَ اللهُ تَعَالَى عَنْهُمَا said, ‘Whoever accuses his slave-girl of adultery shall be given 80 iron whips on Judgement Day.’ (*Ibid*, Ḥadīṣ 18292)

Hide faults and enter Paradise

Question: What should we do in case of learning about someone's sin?

Answer: Conceal it. Disclosing it to another person without a valid Islamic reason is a sin and makes the disclosing-person worthy of the punishment of Hell. Make a habit of concealing the faults of Muslims because whoever conceals the fault of a Muslim has been given the glad tidings of Paradise. Sayyidunā Abū Sa'īd Khudrī رضي الله تعالى عنه reports, 'Whoever sees a fault in his brother and then conceals it shall enter Paradise.'

(Musnad 'Abd Ibn Ḥumayd, pp. 279, Ḥadīṣ 885)

So if we ever learn that مَعَاذَ اللَّهِ عَزَّوَجَلَّ someone has committed adultery or homosexuality, misused his eyes, told a lie, broken a promise or backbitten, or committed any other crime secretly and there is no Islamic benefit in exposing it, then it is necessary for us to conceal it and it shall be a sin for us to expose it to others. Certainly, no one will be able to bear the punishment for backbiting and disgracing people.

The punishment for exposing faults

Question: Please tell us the punishment for backbiting and disgracing people!

Answer: On the night of Mi'rāj one of the spectacles that our Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ witnessed was a group of people scratching their faces and chests with their nails which were made of copper. When he صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ enquired about them, he صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was told, 'They used to eat the flesh of people (i.e. they used to backbite) and dishonour them.'

(Sunan Abī Dāwūd, vol. 4, pp. 353, Ḥadīṣ 4878)

For further details, please buy and read book 'Backbiting – A Cancer in our Society' published by Maktaba-tul-Madīnah.

Accusations of black magic

Question: These days common folk trust exorcists and, based on their statements, accuse relatives of doing black magic against them, what about this?

Answer: Accusing a Muslim is Ḥarām and leads to Hell. The statement of an exorcist or a dream or an omen or an Istikhārah are not Shar'ī proof and cannot be used to connect this sin to any Muslim. The Shar'ī proof here means a confession from the culprit that they have done magic themselves or made someone else do it, or if two Muslim men or one Muslim man and two Muslim women testify that they themselves have witnessed him/her doing magic or making someone else do it.

Punishment for slandering

Question: Please tell us the punishment in the afterlife for someone who uses black magic or slanders other people; so that Muslims feel fear and repent.

Answer: Here are two narrations:

1. The following is a warning from the Noblest and Greatest Prophet ﷺ, 'Whoever tells the fault of a Muslim that he did not have, then Allah عزوجل will keep him in the mud, blood and pus of Hell-dwellers until he is relieved of [the harm of] what he said.' (*Sunan Abī Dāwūd, vol. 3, pp. 427, Ḥadīṣ 3597*)
2. Amīr-ul-Mu`minīn, Maulā-e-Kāināt, 'Alī-ul-Murtaḍā, the lion of Allah كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمُ said, 'Slandering an innocent person is a sin that is heavier than the skies.'

(*Nawādir-ul-'Uṣūl lil-Ḥakīm Tirmiḏī, vol. 1, pp. 93*)

Fulfil the conditions of repent!

Question: If someone has committed sins such as slandering, then what should he/she do?

Answer: If someone has made the mistake of accusing someone of fornication, sodomy, misusing their eyes, theft, lying, breaking promises, black magic etc. on the basis of suspicion, guesses, or hearsay, then they must repent to Allah عَزَّوَجَلَّ. They must also make it clear to the people in whose presence they had slandered others that they had made a mistake and have now repented so that the poor person who was disgraced without valid Islamic evidence can regain their honour in the eyes of those people. If the accused is also aware of these slanders, then the sinner must also remorsefully apologise to them and please them.

مَعَاذَ اللَّهِ عَزَّوَجَلَّ, I am not encouraging fornicators (and pederasts etc). In fact, they must also fulfil all the requirements of repentance or else in this world and the afterlife there is a stricter punishment for them than for a 'Qāzif' (someone who accuses another of fornication). These sinners, in fact every sinner, must repent to Allah عَزَّوَجَلَّ. In case of violating the rights of other people, one must also fulfil the requirements of seeking pardon from them or else he will be worthy of Hell.

Ker lay taubāh Rab kī rahmat hay baṛī

Qabr mayn warnah sazā hogī kaṛī

Repent, the mercy of your Lord is immense

Otherwise the torment in your grave will be intense

Question and answer about Bud-Gumānī [unlawful suspicion]

Question: What if you see someone crying during a supplication or Ijtimā'-e-Ẓikr-o-Na'at and think to yourself 'he's showing off in front of people'?

Answer: This is Bud-Gumānī [unlawful suspicion] and unlawfully suspecting a pious Muslim is Ḥarām and leads to Hell. Allah عَزَّوَجَلَّ says in the 36th verse of Sūrah Banī Isrāīl (part 15):

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۚ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ
كَانَ عَنْهُ مَسْئُولًا ﴿٣٦﴾

And do not go after that thing which you do not know; indeed the ear, and the eye, and the heart – each of these will be questioned.

[Kanz-ul-Īmān (Translation of Quran)] (Part 15, Sūrah Banī Isrāīl, verse 36)

Allah عَزَّوَجَلَّ says in the 12th verse of Sūrah Al-Ḥujurāt (part 26):

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ ۚ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ

O those who believe! Avoid most suspicions; verily some suspicion becomes a sin.

[Kanz-ul-Īmān (Translation of Quran)] (Part 26, Sūrah Al-Ḥujurāt, verse 12)

The Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘(O People) avoid suspicion, because suspicion is the worst lie.’

(Ṣaḥīḥ Bukhārī, vol. 3, pp. 446, Ḥadīṣ 5143)

The honourable scholars رَحِمَهُمُ اللهُ السَّلَام said, ‘A wicked thought emanates from a wicked heart’.

(Fayḍ-ul-Qadīr Sharḥ Al-Jāmi’-uṣ-Ṣaghīr, vol. 3, pp. 157, Taḥt-al-Ḥadīṣ 2901)

The loss caused by unlawfully suspecting a crying person!

Sayyidunā Makhūl Damishqī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي said, 'If you see someone crying, then cry with him, do not suspect him of showing off. Once I saw someone who was crying and I suspected him of ostentation. As a punishment I was deprived of crying (out of fear of Allah عَزَّوَجَلَّ and love for the Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) for one year.' (*Tanbīh-ul-Mughtarīn*, pp. 107)

Questions and answers about post-death bathing of husband and wife

Question: Can a woman give Ghusl [i.e. post-death bath] to the body of her deceased husband or not?

Answer: Ṣadr-ush-Sharī'ah, Badr-ut-Ṭarīqah, 'Allāmah Maulānā Muftī Muhammad Amjad 'Alī A'zamī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي said, 'A woman can give Ghusl to her deceased husband, provided no marriage-terminating act takes place before or after his death.'

(*Bahār-e-Sharī'at*, vol. 1, pp. 812)

Question: Can a man give Ghusl to his deceased wife or not?

Answer: No he cannot. The honourable scholars said, 'If a woman dies, her husband is not allowed to give Ghusl to her body; nor can he touch her. However, he can look at her.'

(*Ibid*, pp. 813; *Durr-e-Mukhtār*, vol. 3, pp. 105)

Question: Can a man not even look at his deceased wife's face?

Answer: He can look at her face. *Bahār-e-Sharī'at* states, 'A common misconception amongst common people is that a man can neither shoulder his wife's bier nor can he lower her into her grave and nor

can he look at her face; this is wrong. The only thing that he is not allowed to do is to give Ghusl to her body and to touch her body without anything in between (his hand and her body).’

(Bahār-e-Sharī‘at, vol. 1, pp. 812)

Question: A wife can give Ghusl to her deceased husband but not vice versa. What is the wisdom behind it?

Answer: As soon as a wife dies, the Nikah of the husband gets immediately terminated whereas the Nikah of the woman exists in some cases until her ‘Iddat period finishes. My master A’lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ says: A husband can look at his wife after her death but he cannot touch her body because the Nikah terminates when she dies. As far as the wife is concerned, she can touch her deceased husband’s body and can give Ghusl to him provided she was not previously given the Bāin divorce (i.e. a kind of divorce in which the couple must conduct a new Nikah in order to get reunited and mere Rujū’ is not sufficient). This is because the Nikah of a woman exists for her due to the ‘Iddat. *(Fatāwā Razawiyyah, vol. 22, pp. 234)*

O Lord of Mustafa عَزَّوَجَلَّ for the sake of the mothers of the believers and Sayyidatunā Fāṭimah رَضِيَ اللهُ تَعَالَى عَنْهُنَّ! Bestow the veil of modesty upon all our Islamic sisters and make them observe veil properly with a Madanī Burqa’. Forgive me and the entire Ummah.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

♦♦♦

Muhammad Ilyas Attar Qadiri

1 Rajab-ul-Murajjab, 1430 AH (June 24, 2009)



After you have read this book, you would certainly like to know who has authored it. It was authored by the Great Spiritual and Scholarly Luminary of the 21st century, ‘Allāmah Maulānā Abu Bilal Muhammad Ilyas Attar Qadiri Razavi *دامت برکاتہم العالیہ*. He has founded **Dawat-e-Islami** (the global and non-political movement for the preaching of Quran and Sunnah) which is spreading Islamic teachings in more than 93 walks of life. If you want to know about the Founder of Dawat-e-Islami, his books, booklets, and various departments of Dawat-e-Islami, then visit this website: www.dawateislami.net

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GLOSSARY

Note: This glossary consists of only an introductory explanation to Islamic terms. For thorough understanding, please consult some Sunnī scholar.

Du'ā [دُعَا]: Supplication

Farḍ [فَرَض]: It is an obligation without performing which one cannot be freed from duty and if some act is Farḍ in worship, the worship will not be accomplished without performing that act. Not performing a Farḍ deliberately is a grave sin.

Ghusl [غُسْل]: Ritual bath.

Hājī [حَاجِي]: One who has performed Hajj.

Halāl [حَلَال]: Lawful (by Shari'ah).

Harām [حَرَام]: It is opposite of Farḍ; committing it deliberately even once is a grave sin.

Imām [إِمَام]: A Muslim who leads others in congregational Ṣalāh.

Īṣāl-e-Ṣawāb [إِيصَالِ نَوَاب]: Īṣāl-e-Ṣawāb refers to the act of spiritually donating the reward of virtuous deeds to the Muslims. Īṣāl-e-Ṣawāb may be made to all deceased and living male and female Muslims including even Muslim jinns. See its detailed method in the booklet '*Method of Fātiḥah*' published by Maktaba-tul-Madīnah.

Kanz-ul-Īmān [كَزْزَالِ إِيْمَان]: Name of the Urdu translation of the Holy Quran by Imām-e-Ahl-e-Sunnat, Al-Hāj, Al-Hāfiẓ, Al-Qārī Imām Aḥmad Razā Khān عَلَيهِ رَحْمَةُ الرَّحْمٰن.

Makrūh [مَكْرُوْهُ]: Disliked

Miskīn [مِسْكِين]: A Miskīn is the one who possesses nothing and has to beg others for food to satisfy hunger and clothes to cover the body. Begging is Ḥalāl (allowed) for him.

Muftī [مُفْتِي]: An authorized scholar who is expert in Islamic jurisprudence to answer religious queries.

Na'at [نَعْت]: Poetic eulogy in praise of the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Nafl [نَفْل]: Supererogatory act / worship.

Qiblah [قِبْلَه]: The direction which Muslims face during Ṣalāh etc.

Ṣadaqaḥ [صَدَقَہ]: Charity or alms.

Ṣalāt/Ṣalāt-‘Alan-Nabī صَلَاةٌ عَلَى النَّبِيِّ ﷺ: Supplication for asking blessings for the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Shar’i [شَرْعِي]: According to Sharī’ah.

Sharī’at/Sharī’ah [شَرِيعَة]: Commandments of Allah عَزَّوَجَلَّ and His Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Sūrah [سُورَة]: Chapter of the Holy Quran.

Ummah [أُمَّة]: Believers of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ as a whole.

Wājib [وَاجِب]: It is an obligation without performing which one will not be freed from obligation and if a Wājib act is missed in worship, that worship will be considered defective; however the worship will be considered performed. Not performing a Wājib once deliberately is a minor sin and leaving it a few times is a grave sin.

Wuḍū [وُضُو]: Ritual ablution which is a pre-requisite for Ṣalāh, Ṭawāf and for touching the Holy Quran etc.

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FOR BECOMING A PIOUS AND SALAH-OFFERING MUSLIM

Spend the whole night in the weekly Sunnah-Inspiring Ijtima' of Dawat-e-Islami held every Thursday after Salat-ul-Maghrib in your city, for the pleasure of Allah ﷻ with good intentions. In order to learn Sunnahs, make it your routine to travel with a 3-day Madani Qafilah every month with the devotees of Rasul, to fill out the Madani In'amat booklet every day practising Fikr-e-Madinah and to submit it to the relevant responsible Islamic brother of your locality on the first date of every Madani month.

My Madani Aim: 'I must strive to reform myself and people of the entire world, **اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ**.' In order to reform ourselves, we must act upon Madani In'amat and to strive to reform people of the entire world, we must travel with Madani Qafilahs, **اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ**



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